

Dom. Prof. Rom. Bibl. Com.
OF THE
ETERNALL
FELICITY
OF THE SAINTS,
Five Bookes.

Written in Latin by the most Illustrious
Cardinall Bellarmine, of the
Society of *Iesus*.

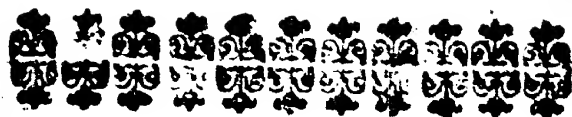
And translated into English by A. B.



Secke first the Kingdome of God, and
the Iustice thereof, *Matth. 6.*

Permissu Superiorum. 1638.

Auct. P. Thomas Lucradus S. J.



*The Epistle Dedicatory of
the Translatour, to the
Reader.*



GOOD Reader,

I heere present thee with a Translation of one of the spirituall Bookes of the leatned, and pious *Bellarmino*, memorable in all future Ages. But before I proceed further, I would wish thee call to mynd, that two things necessarily concurre to the perfection, and consummation of a Good Christian. The first is a true and *Orthodoxall* fayth, residing in the *understanding*; The second a deuout and *vertuous* life, residing in the *Will*. Touching the first, it is recorded in sacred *Writ*: That without faith it is impossible

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The Epistle

possible to please God, Heb. 11. and of the other we thus read, *Decline from euill and do good.* Psal. 36. Now this Blessed deceated Cardinall (whose happy Soule I most humbly beseech to pray for me, his poore Client) endeavouring to forestall (as it were) & surprize the contrary wayes leading to mans perdition, did first for the instruction of Christians of this Age in true sayth, write his learned *Tomes of Controversies*, for their worth deserving to be stamped in letters of Gould, and for their continuance to future ages, in Characters of Brasse, or Marble, threatening therein a totall profigation, or rather extinguishment of all present Nouellime.

After this his labour accomplished, & himselfe growing into greater yeares, then did he turne his penne to write certain spiritual Treatises wholly breathing deuotion and Sanctity, & teaching the way of performance of the foresayd Precept of *declining from Euill, and doing Good.* Among which his deuout Discourses, he made one of the loyes of Heauen, entituling it: *De aeterna Felicitate Sanctorum*; The which booke translated into English, do

Dedicatory.

I do now present vnto thee. In thy serious perusing whereof, thou wilt rest astonished at the proceedings of most Worldlings, who are so wholly buried in Earth, as that whereas Man is borne Heyre to the Kingdome of Heauen (for wee reade to our comfort, that we are *Heyres of God, and Cobeyres of Christ*, Rom. 8.) Neuertheles diuers of them do euen breathlesly labour & toyle in seeking to adde earth for their Sonnes to inherit; and yet are of such nicenes and delicacy themselves, as that they will not once stirre a foote, that (nor their Sonnes, but) themselves may inherit, not Earth, but the true *Land of promise*, I meane the kingdome of God; but in lieu thereof though their leading a wicked lyfe, become inheritours of Hell fyre and euerlastinge damnation. But to returne to the most worthy *Bellarmino*. In the reading of this his Booke thou shalt doublesly fynd him not to act *Moyse*, who was permitted only to shew the *Israelites* the way to the *Land of Promise*, & not to enter with them therein; but rather *Iosua*, who conducted them into the *Land*, and also entred with them; which *Land* was

but a Type or adumbration of the *Ce-
lestiall Land or Country* heere discour-
sed of.

Touthing my course held in tran-
slating this Treatise, thou mayst be
aduertized, that I haue translated it
saythfully and truly. *Bellarmines* gra-
uity scorns to vse in his Writings any
flowers of youthful Oratory; but only
writes, whatsoeuer it pleased God to
dictate vnto his spirit: Therefore I
should haue wronged him, and his
worke, in disuelling it of its owne pu-
rity and easines of stile, by new cloa-
thing it in forced and borrowed robes
of speech. No, let *Bellarmino* be euer
suffered to speake in the dialect of *Bel-
larmino*, that is grauely, and persua-
dingly; for since his wordes are dar-
ted out of a fyery deuotion and chari-
ty, they therefore are most persua-
ding, and if he speaketh persuaingly,
no doubt he speaketh eloquently, since
Persuasion is the But, or scope of true
Eloquence.

I know full well that *Translations*
in this our fastidious age, are sleighted
or little regarded, and that highly pri-
zed, which commeth heate out of the
forge, or mint of a Mans owne wit,
and

and inuention. Let those men whome
God and their owne endeauours haue
enriched with such high Talents, hap-
pily employ them to the good of *Gods
Church*; I am not emulous of their due
reputation. and deserued prayse gay-
ned thereby: I content my selfe with
the loely title of a poore *Translator*, as
not being able to performe more: On-
ly I desire to do good thereby. Neuer-
theles to Apologize, and speake in de-
fence of *Translations*, I may be bould
to say, that they in some sense may be
sayd to be the *Authours* of other mens
Works by them translated, seeing
they are *Authours* and *Caulers*, why
diuers (ignorant in the Latin Tongue)
though benefit of their *Translations*,
do participate of the contents of the
sayd Works translated, of which o-
therwise they would neuer haue ta-
ken notice. And thus a good *Transla-
tor* is a good *Engineer*, since he ope-
neth and discloseth the Mynes of the
hidden, and goulden Treasure of other
Mens learning.

And thus leauing thee to the perusing
or rather meditating of this goulden
Booke, If thou be *Catholike*, & reape
any profit therby I intreat thy Prayers

The Epistle

to God in my behalfe, for the remission
of my infinite finnes. This I speake
not, by way of Ceremony, and for
fashion sake, as it is often vsuall to di-
uers in their *Epistles Dedicatory* to do,
but most humbly & earnestly beseech
of thee this fauour, & if it shall please
his *diuine Goodnes* out of his boundles
mercy, to call me (before thy death)
to the most happy place of *Eternal Fe-
licity* (of which this Booke intreateth)
I will not there forget to requite this
thy *Charity* shewed me.

Thine in Christ Iesus,

A. B.



*The Preface of the
Authour.*

THE last yeare, I wrote
a small Treatise (chiefly
for my owne spirituall
good) of the *Ascending of
the mynd to God*, by consi-
deration of certaine steps, or degrees of
things created. Now, in that it hath
pleased the diuine Maiesty, to draw
out a little longer my feeble old age,
it came into my thoughts, to make
the *Heauenly Citty* (to the which all
we *Sonnes of Adam*, who bewayling
do inhabitate this Vale of mortality,
do greedily seeke after) the subject
of my present meditations: and to co-
mit the same to print, to the end they
may not wholly perish. Therefore in
the sacred Scriptures (which are, as
it were, certaine *Consolatory Epistles*,
sent from our *Father* in this our exile,

A. B.

or

or place of banishment) I fynd foure Names, by which the good and Felicity of that place may in some sort be made knowne vnto vs.

The Names are these: *A Paradise, a House, a Citty, a Kingdome.* Of *Paradise* S. Paul thus saith, 2. Cor. 12. *Scio hominem in Christo &c. I know a man in Christ, aboue fourteene yeares ago, rapt enen to the third Heauen: And then a litle after: rapt into Paradise.* And that we might not imagine, he spake of the earthly *Paradise* he did premise and set downe before those words, *rapt enen to the third Heauen.* Concerning a *House*, the Sonne of God himselte thus speaketh: *In my Fathers House, there be many Mansions,* Iohn. 14. Touching a *Citty* these be the wordes of the Apostle: *You are come to the Citty of the liuing God, the heauenly Ierusalem.* Hebr. 12. To conclude, of the *Kingdome of Heauen*, our Lord himselte thus in S. Matthew 5. *Beatipau-peres spiritus &c. Blessed are the poore in spirit, for theirs is the Kingdome of Heauen:* And no other name through out the whole body of the Scripture, is more frequently vsed, then this of the *Kingdome of Heauen.*

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The Place of the Saints in Heauen is called a *Paradise*, because Heauen is a most pleasant place, abounding withall spirituall delicacies. But because some Men may coniecture, that a *Paradise* is but a finall Garden, placed in some one corner of a *House* capable to receaue but few Men; the Holy Ghost did adioyne in the Scripture the Word & name of *House*, because a Regall and Princely *House* is accustomed to be a great Pallace, in which besides the Garden or Orchard, there are certaine open Halls, or places of disport, diuers Chambers and roomes of repose and retirement, besides many others of different sort.

Now seeing a *House* (notwithstanding it be great) cannot containe many men; therefore, that wee should not thinke that they are but few, who belong to the *Kingdome of Heauen*, the Scripture doth annexe the Name of a *Citty*, which vsually comprehendeth in it selfe many Orchards, and many Pallaces of Pleasure. But seeing S. Iohn writeth in the *Apocalyps* 7. of the number of the Blessed: *Vidi urbem magnā &c. I saw a great multitude, which no man could number.* And that there

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is no *Citty*, which is capable of an innumerable multitude; therefore the Holy Scripture useth the name of a *Kingdome*, and of the *Kingdome* of *Heauen*; then which place no other throughout the whole *Vniuersity* of things created, is more capacious.

But now againe, to shew other reasons in warrāt of the former foure different Appellations or Names. Because in a most ample *Kingdome*, there are many Men, who neuer see nor know the Names of diuers inhabitants of the same *Kingdome*, nor know not whether such Men are, or haue an Existence or Being; and also in that it is certaine, that all the Blessed doe see and know one another, and as friends conioyned in a Arait bond of loue, do familiarly conuerse among themselves; therefore the Scripture, as not being content with the Name of a *Kingdome*, added the Name of a *Citty*, giuing vs to vnderstand thereby, that all those, who doe dwell in that (though most vast) *Kingdome*, are truly *Citizens* of the Saints, and are so conioyned in familiarity among themselves, as the *Citizens* of one small *Citty* are accustomed to be. And
that

that we may be further instructed, that all those happy Men, are not only the *Citizens* of the Saints, but also the domesticke friends of God, yea the *Sonnes* of God; therefore the same Holy Ghost, who had called it a *Citty*, calleth it also a *House*. To conclude, in that all the Blessed in *Heauen* do enioy the same delights and pleasures in *Heauen*, therefore is that place, entituled by the Name of *Paradise*. Thus these foure Wordes, to wit, a *Kingdome*, a *Citty*, a *House*, a *Paradise* do signify one and the same thing: And that *Paradise* heere mentioned, is so spacious and large, as that it may be truly called a *House*, a *Citty*, a *Kingdome*.

Therefore I haue heere determined to commit to Print, whatsoever God shal vouchsafe to suggest and minister to me (by way of meditation) in the secret Cloiet of my soule, of this most happy place. And this, first vnder the name of a *Kingdome*; next vnder the name of a *Citty*; then of a *House*, and lastly of *Paradise*. Towards the end of the discourse, I will subioyne six other Names (not of places, but of things) out of the Parables of our
Lord,

to wit, *A Treasure hidden in a field ; A precious Pearle or Margarite ; The dayly Penny ; The key of our Lord ; A great supper ; And a regall or Princely mariadge ; As also two other Names out of the Apostle, which are, a Price or Reward, and a Crowne ; so in all, there sha' be eue lue distinct Considerations, by the which the Eternall Felicity of the Saints is described in the sacred Scriptures.*

OF



OF THE ETERNALL
FELICITY
OF THE SAINTS.

Vnder the Name, or Title of the
Kingdome of God.

THE FIRST BOOKE.

*Of the Amplitude, or largenesse
of the Kingdome of God.*

CHAP. I.



Of what worth and dignity the doctrine of the Kingdome of Heauen is, may partly be knowne, in that our Heauenly Maister did begin his Sermons to his Auditory fro those words of Matth. 4. Do penance, for the Kingdome of Heauen is at hand, And further, in that he made the Kingdome

Kingdome of Heauen, the subject of most of his Parables, saying (*Matth. 13. 18. 20. 21. 22. 25.*) *The Kingdome of Heauen is resembled &c.* And after his Resurrection, in the time of those forty dayes before his Ascension, appearing to his Disciples, he discoursed of the *Kingdome of Heauen*, as *S. Luke* doth witness in the *Acts of the Apostles*. Therefore we see, the beginning, progresse, and consummation or end of the speeches of Christ, were euer of the *Kingdome of Heauen*. Now we in this place will not undertake to dispute of all points, touching the *Kingdome of Heauen*, but only so farre forth, as concerns the place and state of the Blessed Saints. And first, we will explicate, why the place and state of the Saints is named in the holy Scriptures, *The Kingdome of Heauen*.

Well then, the Habitation of the Saints for severall respects is entituled, *The Kingdome of Heauen*. First, because *Heauen* is a most ample Region, and far more ample and large, then the narrow limits euen of *Mans* thought can comprehend. The whole *Earth*, which is but a Pricke or Point, in comparison of the highest *Heauen*, doth

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containe so many, and so great Kingdomes, as that with difficulty they can be numbred. Of what immensensse and huge Vastnesse then shall that *Kingdome* be, which is but one, and yet dispersed and spread throughout the whole latitude and breadth of the *Heauen of Heavens*? For the *Kingdome of Heauen* doth not only containe through its owne capacity) the *Celestiall Region*, but also all this *Vniuersity*, and generall State of things. For that *Supercelestiall Region* as I may tearme it, which is properly the *Kingdome of Heauen* is as it were the first Prouince of the *Kingdome of God*, in which the chiefe Princes (all which are the Sons of God) doe reside and dwell. The second Prouince may be called *Eternall*, in which the Stars are seated. Which Starres, though they be inanimate, neuerthelessse they are so obedient and seruiceable to the will & beck of their Creatour as that they may be well said to haue life and sense, according to that of *Ecclesiasticus*: Come, and let vs adore the King, to whom all things doe line.

The third Prouince is that of the *Aire*, wherein the Winds and Clouds,

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doe

doe mooue to and fro : where also
Stormes, Raine, Snow, Hayle, and
Thunder are ingendred; and in which
the Birds of severall kindes doe live
and flie. The *fourth* Prouince is that of
the *water*, comprehending the Sea,
Fountaines, Rivers & Lakes, in which
the fishes are procreated, And which
make the parks of the Sea, *Psal.* 8. The
fifth Prouince is that of the *Earth*, which
being (as it were) emulous of that of
Heauen, is enriched with most noble
Inhabitants, though not blessed, to
wit, with men, indued with Reason,
but yet mortall, and obnoxious to
death; Who neuerthelesse haue do-
minion of the beastes of the Earth, the
birds of the Aire, and the fishes of the
Sea.

The *last* Prouince is that, which
may be called, *subterranea*, as being
vnder the Earth; being (as it were) an
other desert of *Arabia*, and producing
no good fruits, but only thornes and
bryars. In which the *wicked spirits* do
live; who through their Pride deser-
ued this punishment, and who aspi-
ring to be the *first*, came thereby to be
the *last*; And thus they endeaouring
to aduance their Seates aboue the stars

of

of heauen, were for such their attempt
destruded from thence, and cast out to
the lowest Hell. And this place doth
daily expect the arrivall of such Men,
who (as being companions to the di-
bells) wallow in all flagitious sinnes,
and enormities, and who depart from
the stage of this life without true re-
pentance. All these severall Prouinces
God doth hold within his Empire and
Gouerment, according whereunto the
Psalmist saith: *All things doe serue thee,*
Psal. 118. All which most spacious
Kingdomes God will communicate to
such, as loue and serue him, as here-
after we will shew.

Now, O *Christian Soule*, spread and
dilate thy hart, suffer not thy selfe to
be confined within the niggard and
narrow boundes of things only that are
present; why dost thou so incessantly
sweat and toyle to obtaine some small
part of this world, since if thou wilt,
thou maist purchase it all? Certainly,
if mortall men would with a serious
and earnest thirst aspire to this King-
dome, or would with mature reflexi-
on of the soule, meditate thereon,
they would euen blush to wage warre
for any small, or narrow portion of

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the earth. God (O Man) offereth to thee the society and partage of his immense and eternall Kingdom; And thou for the defence or gaining of one little Towne, dost enter into warre and open hostility, by means whereof many rapines, bloudsheds, and other innumerable sinnes are committed: all which must iustly prouoke the King of Kings to wrath and indignation. Where then is there any wisdom in this thy proceeding? Where any iudgement, or true consideration? I speake not this, as if I were persuaded, it were vnlawfull for Christians to moue warre in defence of their owne Townes and Citties; For I well know, that iust warres are maintained and allowed, not only by the holy Fathers (and particularly by S. Austin Ep. ad Marcel.) but also by S. Thomas (2. 2. q. 40.) the chiefe of all Schoolmen. Yea the Precursour of our Lord (then whome not any was borne greater of Women) Luc 3. admonisheth soldiers, not that they should forsake a lawfull warre; but that, as being content with their stipends and payes, should forbear to wrong any man. And I my selfe in my Books of Contro-

uersities

uersities of Religion. I haue defended lawfull warres: Therefore wee doe not absolutely forbid & disallow of warre, but we only exhort to that, which is more perfect, and (for the most part) more profitable, with the same intention, with which Saint Paul speakech to the Corinthians cap. 6. It is a fault in you, that you haue iudgments among you: Why do you not rather take wrong? Why doe you not rather suffer fraud? And S. James in his Epistle (cap. 4.) From whence are warres & contentions among you? Are the not of your Concupiscences, which warre in your members? You conuet, and haue not; you kill and enuy, and cannot obtaine; you contend, and warre, and you haue not, because you aske not. Certainly, who is truly sollicitous of the Kingdome of Heauen would be little afflicted with the losse of any one Towne or Citie; but rather would be desirous to vnder the mediation of others, for the commending all depending Controuersies, without the calamities and dangers of warre, But let vs passe on forward.

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Of

*Of the Concourse and Frequency
of the Inhabitants in the
Kingdome of God.*

CHAP. II.

THat supreme habitation is for a second respect called *the Kingdom of God*; to wit, because it contained a greater multitude and diuersity of Inhabitants, within the capacity and largeness of its owne Orbe, then any House or Citty, yea more then large & vast Kingdomes are accustomed to comprehend. For there is (as the Apostle speaketh in his Epistle to the *Hebrewes* cap. 22.) the entercourse of many thousand Angells. There is also a confluence of the Spirits and Soules of all iust and perfect men; vnder which number are comprized all those, who shall close vp their dayes of this life in the feare of our Lord, euen from the day of *Abel* the iust, vntill the consummation of the world. Neither shall only the Spirits of iust men stay there after the ending of the world; but also

also their glorious bodyes, being reunited to their soules: All which and euerie one of them shall shine (euen as the Sunne) in the Kingdome of their Father, as our Lord assureth vs, *Matthew* 13.

Now, so much as appertaineth to the diuersity of the *Angels*, we during our peregrination here vpon earth, are scarcely suffered to know any thing, but only their Names. For we know out of the vision of *Esay* c. 6. that some of them are called *Seraphims*; others *Cherubims* out of the Prophet *Ezechiel* c. 28. others, *Thrones*; others *Dominations*; others, *Principalities*; others, *Powers*, from the Apostle to the *Colossians*, c. 1. Others, *Virtues*, from the same Apostle to the *Ephesians*, c. 1. Some, *Archangels*, from the same Apostle 1. *Thess.* 4. and from the Epistle of *S. Iude*. To conclude, others *Angels*, of whom most frequent mention is much celebrated in all the sacred Books of Scripture. From these different nine names and appellations, the holy Doctors, with an vnanimous consent, doe proue, that there are nine different *Orders* of *Angels*, vnder every particular *Order* whereof many thou-

thousands of Angells are ranged, according to the words of Daniel, c. 7. *Thousand of thousands ministered unto him, and ten thousand hundred thousand assisted him: with whom Iob conspireth, saying: Is there any number of his souldiers? And although the Angells be doubtlesly most blessed, and shine with the splendour and brightnesse of all vertues and diuine gifts, notwithstanding those are tearmed Seraphims, who are more remarkable & preeminent for their ardour and zeale of Charity: Those Cherubims, who exceed in knowledge: Those Thrones, who enioy an ineffable and silent tranquillity of Contemplation: Those Dominations, to whome as to the Ministers and Deputies of the supreme Emperour, the charge of this inferiour world is committed: Those Vertues, who at the command of God, are exercised in the accomplishing of Signes and miracles: Those Powers, who haue the commandement and domination of the very powers of the vncleane Spirits: Those Principalities, who haue a soueraignty ouer the Kings and Princes of this world: Those Archangells, which are Adiutors and Assistors*

of the Prelates of the Church: Lastly, those Angells, whose incumbency and charge is of euery particular man, whiles he liueth hereupon the Earth.

Neither are these seuerall Points signified only by the seuerall Names of the Angels: but for more prooffe thereof, these very Names are certaine Em signes, or Images of Gods Omnipotency, or mirrours, wherein we may glasse his Puissance. For example, The Seraphims, as by a certaine marked Image, or glasse, doe represent the infinit Charity of God, who moued only by the force of loue, did create the Angels themselves, men, and all other things; and being created, doth conserue them. The Cherubims by the like Standard, Image, or glasse, doe proclaime and shew the infinite wisdom of God, who hath ordained all things in number, weight, and measure. The Thrones doe in like manner demonstrate (as it were in a perfect Image) that secure Rest, which God sitteth in his Throne doth enioy; Who not being moued, moueth and worketh all things; and resting in a continuall tranquillity, doth dispose and gouerne all things. Dominations doe euen preach

that

that it is God, who truly and properly hath the full domination and gouernment ouer all Creatures; since it is in his power alone, cyther to conserue all things, or else to annihilate and reduce them to nothing. The *Vertues* also doe signify, that it is God alone, who worketh *mirabilia magna*, great and stupendious wonders, and who hath reserued only to himselfe the power to renew or multiply at his pleasure such prodigious matters. The *Powers* by their name, doe figure out, how God is absolutely and truly *Potent*; to whom nothing is impossible, since in him alone all true Power doth reside. The *Principalities* doe import by their Enseigne, that God is the Prince of all Kings of the Earth, the King of Kings, and the Lord of all those who row at the oare of gouernment. The *Archangells* signify, that God is the true and supreme Prelate or President of all Churches. Briefely, the *Angells* doe manifest, that God is the true Father of Orphanes; And that although he hath bequeathed Angells, as Guardians to euery particular man; yett that himselfe is present to euery man; keepeth euery man, and protecteth

teeth euery Man. For that same Prophet who hath sayd: *He that giuen his Angels charge of thee, that they keep thee in all thy wayes*, doth also introduce God thus speaking in the same place: *With him I am in tribulation, I will deliuer him, I will glorify him.* Psal. 90. And our Lord, who said. *Matt. 18. Their Angels in Heauen alwayes do see the face of my Father, who is in Heauen*, sayd also *Matt. 10. Are not two sparrows sold for a farthing, and not one of them shall fall upon the ground, without your father? But the very hayres of your head are all numbered; feare not therefore, better are you, then many sparrowes.* And thus much of those few things, we know touching the Angels. If it please the Reader, he may peruse *S. Bernard*, from whom I haue borrowed these few *Points* *l. 3. de consider.* To these nyne Orders of Angels, doth answere so great a multitude of Holy Men, as that no man (as we haue proued out of the *Apocalyps*) is able to number them; which multitude are also reduced to nyne Orders. For some are *Patriarchs*, some *Prophets*, some *Apostles*, Others *Pastours* and *Doctours*; Others *Priests* and

and *Leuites*, Others *Monks*, and *Hermites*; To conclude, Others are hoiy *Women*, *Virgins*, *Widowes*, or those who haue continued till death in coniugall State of Marriage.

And now, *o Christian Soule*, I heere demaund of thee, how an ineffable Felicity shall it be, to interleague for all eternity with such holy Angels, and Saints? *S. Ierome* in his Epistle to *Paulinus*, writeth, that many are accustomed to trauaile into other forrayne Prouinces, to discourse with People of other Nations; as also to passe the very Seas, to the end, they might see and conuerse with such as were reputed most famous for learning and erudition. It is also recorded, *3. Reg. 10.* how the *Queene of Saba* came from the furthest parts of the Earth, to *Salem*, for the so great opinion, she had conceaued of his Wisdome. To one *Antony* (by profession of lyfe, a poore despicable Hermite) men of all parts, euen flocked, by reason of the report of his sanctity: yea Emperours themselves were ambitious of his friendship, and amity. What solace then will it be, not only to see so great a confluence of Angels and most holy Men;

Men; but also dayly to conuerse and consociate with them, in most strict loue and participation of their felicity? If but one Angell should exhibite himselfe in his full splendour to our sight now in our exile, who would not most willingly hasten to see him? What then will it be to behould all the Angels together at one sight? And if any of the Prophets, Apostles, or Doctors of the Church should now descend from Heauen; with what a thirstines of attention, would we, euen drinke vp his words and speeches? But in the *Kingdome of heauen* it shall be lawfull for vs, to see and heare not only one, but all the Prophets, all the Apostles, all the Doctors, and to haue dayly intercourse and familiarity with them. How much doth one Sunne exhilarate & reioyce the whole Earth? What then will so many innumerable Sunnes doe, being liuing Sunnes, vnderstanding Sunnes, and such as do make a continuall Iubiley in the *Kingdome of God*? I will euen vnbreak my selfe, and speake what I thinke; to wit, the consideration of this inward amity and familiarity with the Angels and holy Men (of which

not any is foolish, nor any wicked, but all most good, and most wile) is so pleasing and preuayling with me; as that it alone would seeme a most great happinesse; and for the obtaining only thereof, I would most willingly abandon and shake hands for euer with all the comforts and delights of this world.

*Of the true Monarchicall forme
of the Kingdome of God.*

CHAP. III.

THe third reason, why that Celestiall habitation is called a *Kingdome*, is, because in that Place is found the perfect forme of Gouverment. This is the difference betweene a *Kingdome* & a *Commonwealth*; whether the *Commonwealth* consist of certaine and eminent men, or of the Communalty and more vulgar sort. To wit, that in a *Kingdome* all supreme Soueraignty is inuested in onely one; whereas in a *Commonwealth* it is shared and deuided among many. In these temporall Kingdoms of men, the supreme power doth

doth not reside truly and properly in one man; For it may be, that a King without either the counsell or consent of others, may giue commandement, that such or such a thing shalbe done; but yet his directions cannot be put in execution, except his Subjects doe afford their concurrency & aide. And often it so falleth out, that the King cannot command (at least dare not) the effecting of a thing, if so he stand in feare, to the multitude of his Subjects. For how many Kings and Emperours haue beene dethroned, whose authority the Subjects haue shaken off, and often with death to the said Kings and Emperours? Histories are fraught with examples of this subiect. Therefore that chiefe gouernment in mortall Kings is languide and weake; since those Kings cannot performe any thing, or atcheiue any exploits, without the approbation, and allowance of the People. But the Soueraignty of God, who alone is stiled (and truly is) *The great King*, hath no dependancy of any thing, but only of his owne Will. The which his Will (since it is Omnipotent) cannot brooke any resistance; neither standeth it in

need of souldiers, warlike provision, or any other endeavour out of it selfe.

And although God doth vse Angels, or Men, as also euery dead, and senselesse things, as his inferiour Ministers, yet this he doth not out of any necessity, but because it so best pleaseth his diuine Will. For he, who without the ministeriall assistance of any, created only by the vertue of his Word, Heauen, and Earth, and euery thing therein contained, and doth conserue them only by his Will, may also no doubt gouerne all things so created, only by his owne imperiall dominion. Neither only is God said, most truly to rule, because supreme, or (as I may teame it) *superlative power* remaineth in him alone; but also in that the chiefe mystery of governing is peculiar only to him. For God needeth not any Senators, or others to consult withall. *Who hath knowne* (saith St. Paul Rom. 11.) *the mind of our Lord, or who hath bene his counsellour?* And before the Apostle, *Isayc. 40.* thus contesteth the same, saying: *Who hath holpen the spirit of our Lord? Or who hath bene his counsellour, and shewed to him? With whom hath he taken counsell, and*

who hath instructed him, and taught him the path of iustice, and taught him knowledge, and shewed him the way of Prudence? Therefore it followeth in-
teuently from the Premisses, that a Monarchy (which is the best kind of gouernment) is not only found to bee in God; but it is found to be in him alone, true and perfect. For hee is not only formidable ouer all the Kings of the earth, as we reade, *Psal. 75.* but also is a most Maiesticall King ouer all the Gods, as is said againe in *Psalme 94.* For there are certaine false Gods, who are rather to bee called diuells, according to that of the Prophet: *The Gods of the Gentils are diuells: Psal. 95.* There are also other Gods by participation, as the Kings of the Earth, and the Angells of Heauen are, for we reade: *Psal. 81. I haue said, you are Gods.* But all these Gods stand subiect and obedient to that one ouerruling God, who reigneth in Heauen.

Therefore it necessarily followeth from what is aboue said, that, that King is truly a King, and most puissant, whom Nabuchodonosor, that fastigious King of Babylon, (after his pride was iustly punished) in these words fully

acknowledgeth: Dan. 4. Therefore after the end of the daies, I Nabuchodonosor lifted up mine eyes to Heauen, and blessed the Highest, and prayed him for ever, because his power is an euentsling Power, and his Kingdome in generation to generation. And all the Inhabitants of the earth are reputed with him for nothing: for he doeth according to his will, as well in the Powers of Heauen, as in the Inhabitants of the earth. And there is none, that can resist his hand, and say to him: Why didst thou it? &c. Now therefore I Nabuchodonosor prayse, and magnify, and glorify the King of Heauen, because all his Works are true, and his wayes Iudgements, and them that walke in pride he can humble

Thus King Nabuchodonosor confessed of himself: who may be an exāple to all others, that they doe humble and prostrate themselves, vnder the powerfull hand of God, as S. Peter admonisheth; And that they stand more prepared to serue the King of Kings, thereby to deserue his beneuolence and fauour, then through pride and elation of heart, to resist his Will, by which their course, they are in the end forced

to suffer condigne punishments vnder his most rigorous hand, according to their iust deserts.

*That all the Blessed in Heauen
are Kings.*

CHAP. IV.

THE fourth and most principall reason why the place and state of the Blessed may be called the Kingdome of Heauen, is, because all the Blessed in Heauen are Kings, and in that, all the conditions of Regall Authority doe most aptly agree to them. For although all the Saints in Heauen doe serue and obey God, as is said in the *Apocalyps* c. 22. yet with all, they governe and rule. For whereas, it is sayd: *in the same place his seruants shall serue him*; it is also there sayd: *And they shall reigne for ever and euer.* Neyther only doe all the Blessed serue together, and rule together; but withall they may be teamed both Seruants and Sonnes; for thus God speaketh in the *Apocalyps* cap. 21. *They who*

who shall overcome, shall possesse these things &c And I will be his God, & he shall be my Sonne. Thus therefore, as the same Saints may be said to be Seruants, Sonnes; so, also may they be sayd to be Seruants and Kings. They are Seruants in that they are created of God, and do owe all obedience and vassalage vnto him, of whome they receaue them Being, lyfe, and other things: for nothing created is excepted out of this homage, euen by the testimony of David, saying: *All things do seru thee*, Psal. 118. They may be also called the Sonnes of God, because they receaue their regeneration from God by water, and the Holy Ghost. Finally they are Kings, since Regal Power and Dignity is communicated vnto them by the King of Kings, who euen in this respect is styled in the *Apocalyps* cap. 19. *The King of Kings*; and Lord of Lords.

Perhaps it may be heere vrged, that it is not repugnāt, that one & the same man should be a temporall King, and withall a Seruant of God; as it is said accordingly in the 2. Psalme: *And now your Kings vnderstand, take instruction* you that iudge the earth. But to be
King

King of the Kingdome of Heauen, and withall to be a seruant of the King of Heauen, seeme to be incompatible together. How then can a man apprehend this difficulty, or belieue it? I answer, notwithstanding it is so, and facile to sayth both to conceaue, and to belieue it. Therefore the *Iust* in the Kingdome of Heauen, shall also be Kings of the Kingdom of Heauen, because they shall participate of that Regall Dignity and power, as also of the spiritual riches & all other goods which are in the Kingdome of Heauen. The Verity of which point the Holy Ghost contesteth in three places of Scripture: One is, in the Gospell of *Matthew* cap. 5. *Blessed are the poore in spirit, for theirs is the Kingdome of Heauen*. Another in the same Gospel, cap. 13. *Come ye blessed of my Father; possesse the Kingdome prepared for you, from the beginning of the world*. The third is in the *Apocalyps* cap. 3. *He that shall overcome, I will giue vnto him, to sit with me, in my throne, as I haue also overcome, & haue sitten with my Father in his throne*. What can be more clearly spoken, then this? We haue heard the King-
dome

dome of God promised to vs; we haue the possession of the same Kingdome, assigned to vs in the day of Iudgment; We haue granted to vs seates in the Regall Throne of the Sonne of God, & of his Father the Eternall King. And what other thing is all this, then the participation of the same Kingdome of Heauen, which God possesseth from all Eternity?

We may heer adioyne the testimony of S. Pauls, *Tim. 2.* saying: *If we shall sustaine, we shall reigne together.* And of S. Iohn in the beginning of the *Apocalyps*: and of S. Iames in his Epistle, thus writing: *God hath chosen the poore of this world, rich in faith, and heyres of the Kingdom, which God hath promised to them that loue him.* Neyther are we to feare, that because the Kingdome of Heauen is communicated to many, and almost innumerable Angells and men, it is therefore diminished or lessened; Since the Kingdome of Heauen is not lyke to earthly Kingdomes which cannot brooke any coriualls, or participation; but if they be deuided, by diuision they are euer made lesse; and in the end are brought to nothing: I say, the King-

dome

of Heauen beareth no proportion at lyknes to these; but being whole, it is entirely possessed of all, as a fo being whole, it is entirely possessed of every particular. Euen as the Sunne is wholly scene of all men, and wholly scene of euery particular Man; And if Ieue doth no lesse heate and illumine ech particular Man, then a l Men. Which point shalbe more clearly

illustrated in our explication of the Goods of the Kingdome of Heauen. But now before we are heere to assigne the conditions and qualities, required to be in Kings; that no Man may re doubtfull, but that the Blessed Saints in Heauen are iully called Kings, and Kings euen of Heauen.

There are two qualities, with which Kings ought necessarily to be inuested: To wit, *Wisdom* and *Iustice*. But with *Wisdom* the Scripture doth ioyne *Prudence*, *Councell*, & all other things belonging to *Intelligence*; with *Iustice* it engeth *Mercy*, *Clemency*, and the of the Vertues, which do beautify and perfect the *Vill*. *Wisdom* before is required, that a King may know, how to gouerne his subiects; *Iustice*, how to gouerne them well. And

according heerto, Salomon being admonished from God in the beginning of his Reigne, that he should demand what he most desired, he demanded *Wisdom*, which is the Queene of all good qualities, necessarily required in Kings. And this his petition was so pleasing vnto God, as appeareth out of the third booke of *Kings*, that it was granted vnto him, as he desired. I could haue wished, he had demanded also *Iustice*; for then perhaps he had not precipitated and cast himselfe into so many crimes, and sinnes, as afterward he did. But with more iudgement did *Dauid* pray for the good and prosperity of his Sonne *Salomon*, in those words of the 71. Psalme, *O God giue thy iudgment to the King, and thy Iustice to the Sonns of the King*. In which words he may be thought to haue forescene, that *Salomon* would aske for *Wisdom*; and that therefore himselfe prayed that *Iustice & Iudgment* might be giuen also to his Sonne, the which without *Wisdom* cannot be; whereas *Wisdom* (at least seeming and imperfect) may be without *Iustice*. In lyke sort, the Booke of *Wisdom*, which was principally written for the eru-

ditiō

ditiō and instruction of Kings, thus speaketh vnto them: *Diligite Iustitiā, qui iudicatis terram &c. Sap. 1.* and it beginneth at the vertue of *Iustice*, because that alone and of its owne nature is not only necessary to Kings, but it is also a dispositiō to *Wisdom*; for a litle after followeth; *Because wisdom will not enter into a malicious soule*. To conclude, pretermittting other testimonies, *Jeremy* prophelying of *Christ* the eterna^l King thus sayth: cap. 23. *Bekould the dayes do come (sayth our Lord) and I will raise up Dauid, a iust branch, and he shall reigne a King, and shalbe wise, and shall do iudgment and Iustice in the earth*. From all this then it inuentably followeth, that *Wisdom* and *Iustice* are the endowments chiefly required Kings.

That all the Blessed in Heauen (though many of the perhaps, whiles they liued heere vpon earth, were but ignorant persons) do excell in *Wisdom* and *Iustice*, so as they may deservedly be Kings of any Kingdome, is so euident, that it can admit no contradiction: since there is not any one of the Blessed in Heauen, who doth not see the Essence of God, which is the first

D

Causa

Cause of all things, and consequently, he draweth so much *Wisdom* out of that fountaine of increatd *Wisdom*, as that neyther *Salomon*, nor any other Mortall man euer had in lyke degree, our Lord Iesus Christ only excepted, who euen in the tyme of his mortality did see God, and in whome were all the Treasures of *Wisdom* & knowledge of God. Now, to the measure of *Wisdom* in all the Saints, is giuen a proportionable measure of *Iustice*; so as for the tyme after, neyther haue they a desire to sinne, neither can they sinne. For thus *S. Austine* speaketh hereof (*de grat. & cor. cap. 12.*) *Prima libertas voluntatis &c.* The first liberty of the will, was to haue power not to sinne; but the last liberty of the will shalbe farre greater, it being not to haue power to sinne. And who cannot sinne, cannot therefore become vniust. And since Charity is perfect, therefore *Iustice* is also perfect. And accordingly *S. Austine* affirmeth, that he, who cannot loue God but with a supreme & perfect loue, cannot also but possesse supreme and perfect *Iustice*. They also who behould God their supreme, pure, and infinite Good, cannot diuert their

their eyes from him, neither can they but prosecute him euer with most ardent and burning Affection. From whence it is euident, that all the Saints in Heauen are perfectly wyse, and perfectly iust, and are therefore most apt euer to reigne as Kings.

Now raise thy selfe vp, O *Christian Soule*, and ascend in spirit, as much as thou canst, and meditate, how great a felicity it is to reigne with God, and penetrate with the Wings of contemplation the very Heauens, & behould that sublime Throne, of which our Sauiour speaketh: *Apoc. 3.* He that shall overcome, I will giue vnto him to sit with me, in my throne. O how ineffable a glory will it be for a Soule in the presence of an infinite multitude of Angells, to be placed in the Throne or seate it selfe of Christ, and God? And to be proclaimed by the iust iudgment of God, as conquerour ouer the World, ouer the gouernours or Lords of the world, and ouer all the inuisible Powers? And with how much ioy shall that Soule exult, when she shall perceauie her to be freed of all danger and labour, and to triumph most happily ouer all her enemies? And what

is left more that she can desire whē she shall be made partaker of all the goods of her Lord and Creatour, yea even to the participation of his own *Throne and Kingdome*? O, with what alacrity doe these Men fight heere vpon Earth, and how easily doe they tolerate and vndergoe all aduersities for Christ, who with a vigorous faith, and erected hope, behould with the eye of the vnderstanding, such magnificent and supreme honours in Heauen!

*Of the goods of the Kingdome
of God.*

C H A P. V.

THe first reason of calling the happiness of the Saints, the *Kingdome of Heauen*, may be taken from the similitude and resemblance of the Saints liuing in Heauen, to the goods, which terrene Kings do enioy: though those of Heauen doe so much overballance these of the earth, and are greater then they, by how much Heauen is more worthy and noble then the

the Earth. Therefore the Kingdome prepared for the blessed, is not simply, a *Kingdome*, but is called for more fullnesse of speech, the *Kingdome of Heauen*; that thereby we may be instructed, that the like proportion here is of goods to goods which is of the Earth to Heauen; that is, of a thing in it selfe narrow, base, lordid, temporary, to that, which is most ample, most high, most noble, and (which is the chiefe) eternall and euermlasting.

The goods of a terrene Kingdome are accounted these, to wit, *Power, Honour, Riches, Pleasures*. A temporary King may commaund ouer his subjects, & if they be found disobedient or stiffe-necked, he may punish them with bonds, imprisonment, banishment, penalty of money, whipping, or euen with death. And hence it is, that Kings become feareful to their Subjects, and are reputed (as it were) certaine Gods. Again, Kings wil be honored with a certaine height of veneration and worship, almost transcending mans Nature; for they expect the bowing of the knee; neither will they oftē vouchsafe to heare their subjects speake but with a submisse and

humble countenance, and deportement of body: and if they passe through the streets, they looke that all men should go backe and giue them the way. Againe, kings couet to haue a most copious and rich Treasury, replenished with gould and silver: neither do they number their reuenues by hundreds or thousands, but by ten hundred thousands, & this not without iust reason, since they are not to mantayne ten or twenty seruants, or followers, but great & powerfull armyes of soldiers against their enemies. Lastly, they are not content to recreate themselves, with accustomed sports, but they hold it as necessary to the splendour of their greatnes & maiesty to wast many pounds of gould and silver, in banquetting, hunting, and in publike shewes and sights. And these things aboue rehearsed are the sole goods almost belonging to temporall Princes: which goods haue this one thing incident to them all, that is, that they are but momentary & fading beginning at the birth of the Princes, and ending with their death, except perhaps it may fall so out, that the lyfe of the Kings be of longer continuance then their Reigne.

Fur-

Furthermore these goods are not pure, but are accompanied with their stings. Thus power is oftentimes balanced with infirmity and weakenes: Honour with ignominy: Riches with Poverty; and loy with griefe and lamentation. True it is, that Regall Dominion is such, as that the People do depend vpon the least intimation or signification of the King his mynd; yet this his power is mixed with infirmity since the Prince resteth vpon the strength and courage of his people. For what can the command of a Prince cyther in beleiging or defending a Citty effect, if his subiects cyther be not able, or not willing to encounter the Enemy? Neyther doth the authority of the Prince rest only vpon the strength of his Subiects, but also in the walles of the Citty, of the Trenches, of weapons, of military stratagems, and of Money, which is vsually called, *the Sinew of Warre*. Therefore the people rest at the commaund of the Prince, and are subiect to one man; But the Prince relyeth vpon the Wills of many Men, as also vpon diuers other things, in all which he is forced in some sort to be seruicable.

To

To conclude, it is in the Power of the King to challize his subiects with bonds, imprisonment, banishment, yea with death: notwithstanding the King himselfe (I speake what actually may be done, not what by right ought to be done) lyeth open to bonds, imprisonment, banishment, wounds, & death. The truth of this point is proved from the pittifull examples of *Julius Caesar*, *Caius*, *Nero*, *Galba*, *Vitellius*, *Domitian*, *Commodus*, *Heliogabalus*, and from diuers others. Neyther do these wicked Princes, but such as haue beene of great modesty and moderation in their comportement, witnes the same; as *Alexander Mamea*, *Gordianus* the yonger, *Pertinax*, *Tacitus*, *Numerianus Probus*, *Gratianus*, *Valentinianus* the second. I could insist also in such Princes, which haue beene most remarkable for piety and Sanctimony of lyfe; as *S. Edward* King of England, *S. Wenceslaus*, duke of Bohemia, *S. Sigismundus* King of Burgandy, *S. Canutus* King of Denmark, and some others.

In this next place let vs discourse of Honour. Kings indeede in their owne presence, and in the presence

of others, are much reuerenced; but in their absence they are often slandered, and their Honours turne aunder with contumelious Inuestiues. In like sort in their owne presence, they are much flattered by such their Sycophants, who secretly beare to them a great contempt, and inward hatred. And if account should be taken both of such, as extoll them in prayse, and of others their detractours, these later would be found far more in number. Therefore doubtlesly the glory of Kings is for the most part lesse, then their ignominy; since those who in the presence of a King, do honour him, are but few; whereas the absent are many, of which some doe taxe the King with sordide auarice, some with cruelty, others with luxury, and others with other vices.

To descend to riches. Perhaps some may thinke, that Kings haue no mixture of Pouerty adioyned to their riches. Nothing lesse. For no men are found to be more wanting, and poore then Kings. They haue indeed great reuenues and treasure, but withall they often are indebted more they their Treasure can discharge. And that

man is not so poore who hath little, as he who desireth much, because he wanteth much. And is it not a great argument of Pouerty, for Kings to extort farthings or halspēnies from their Subiects, being poore, since they exact small customes or payments of all those, who sell things necessary for mans sustenance and provision? I speake not this, as reprehending such exactions, for I well know that Kings may iustly require these Tributs, according to those words of the Apostle, in his Epistle to the Romans cap. 13. *Be subiect not only for wrath, but for conscience; therefore giue you Tributs also, for they are the Ministers of God &c. Render therefore to all men their due; to whom tribute, tribute; to whom custome, custome.* Onely my intention heere, is to paint out the miserable state of mortall Kings, who of necessity are to abound with great affluence of riches, and yet are forced to gather no small part thereof from poore and needy men.

But now in this place what shal we say of the pleasures and delicacies, which Kings enioy? Kings indeed haue their gardens, their bowers, their
Orchards

Orchards, most sumptuous tables of meate, their hunting sportes, their theaters, and other such pleasures for their recreation; but these are often attended on with the goure, the grieve or paine of the stomacke, or Head, and (which is more violent) with most grievous solicitude and cares of the mynd, which not seldome do depriue them of their nightly rest: such are suspicions, feares, augours &c. Thus if their Bedchamber dore doe but open, or make the least noyse in the night, they instantly suspect treachery and treason. If newes be brought them, that there is scene a multitude of armed men together, they feare a combination of their Subiects against them. Thus is there made a compound of their ioyes and griefs, of their repose and disquietnesse; which hath beene the Motiue, why diuers Kings, abandoning all domination and Rule, haue finally chose to liue vnder the hatches of a priuate lyfe.

But letvs heare S. Chrysostome, who discourseth of the Emperours of his tyme in these words, *hom. 66. ad pop. Antioch. Ne diadema respicias, sed curarum tempestatem; neque purpuram*

intuere &c. Do not so much cast thy eye upon the diademe or Crowne of Kings, as upon the forme of their Carres; neyther behould the Purple garmēt and Robe, but the Soule and mynd, more blacke then the Purple. The Crowne doth no more incompasse the Head, then Care doth the mynd. Neyther thinke thou of the great company and traine of Officers and Attendants, but of the multitude of troubles. For thou shalt not find a priuate house so replenished with cares, as Kings Pallaces are. For in the daytyme death is feared, in the night the very soule seemes to leape out of the body, through apprehension of terrours. And these thinges happen in tyme of Peace. But if the trumpet be once sounded, and that VVarres rushe on, what lyfe is more miserable, then the lyfe of Kings? How many dangers doe their familiars and subiects threaten to them? For the very pauement and stones of Kings Courts doe euen flow with the bloud of their owne friends and kindred. This will be fully acknowledged, if I doe insist in some examples both of former times, and of our dayes.

This King (for example) hauing a
wife

wife suspected of Adultery, did tye her naked, leauing her to bee deuoured of beasts in the mountaines, though she became mother of many Princes. Now what kind of life may wee thinke this man did liue? For hee would neuer haue burst out into so great a rauenge, had he enioyed the true vse of Iudgment. This other Prince did throttle to death his owne Sonne. This third being surprised by his enemy, became his owne Homicide. Another murthered his owne Nephew, being Competitour to the Crowne. The fifth is reported to haue deprived his owne Brother of life. Another ended his life by taking Physicke being impoysoned; and the eye of his Sonne was pulled out, for the preuenting of future dangers, when as yet he had committed no wrong. The next Emperour (as a Man, breathing onely misery and infelicity) was burned with his horses, wagons, and other his furniture. Words light short to expresse the calamities which the next Prince to the former, was forced to suffer. And as for this Emperour that now reigneth, is it not most euident, that after hee was crowned with the Diademe, he spent no short
time

time in labours, in dangers, in disconsolation, and secret endeavours? *At non talis Cælorum Regia; but such is not the Court or Kingdome of Heauen.*

Thus saie S. Chrysostome. Who how truly he concluded, what wee shall now relate, will fully proue. For it is certaine, that the Kings of the Kingdome of Heauen (and such are all the blessed, who doe liue with God) haue Power without weaknes, honour without ignominy, riches without poeuerie, and pleasure without griefe. For of them it is said in the 90. Psalme: *There shall no euill come to thee, and scourge shall not approach to thy Tabernacle.* And in the *Apocalyps cap. 21.* *And God shall wipe away all tears from their eyes, and there shall bee no more death, neither sorrow, neither crying, neither shall there be any more paine.* Therefore the power of these celestiall Kings is most great, their imbecillity and weaknes none.

Wee reade in the 4. of Kings, that one Angell without any military forces, without any artillery, or svords or launces did kill at one blow a hundred eighty thousand of *Affyrians*; neither did the Angell feare to receaue any

any wound from them. S. Gregory relateth in his third booke of *Dialogues*, cap. 36. how a holy man being assaulted by a bloody and mercilesse fellow, with his arme stretched out, and a naked sword in his hand, instantly cried out: *O Saint Iohn, heuld him.* And presently thereupon his hand did grow stiffe, so as hee could not moue it. Therefore Saint Iohn, did heare the prayer of his Client from Heauen; and with such celerity did punish that wicked Man, as that it presented the blow, being already begun to be giuen. Such is the power of Celestiall Kings, as that neither almost an infinite distance of place, nor the solitarines of one poore iust man, nor the multitude of armed men, could hinder S. Iohn, from deliuering his Suppliant from imminent death. Infinite other examples like to this might be produced.

Now concerning the Honour of these Kings of Heauen, it is so glorious, and great, as that not only the godly and vertuous, but euen the wicked, yea the very Diuells doe reuerence and giue veneration to them. Many doe contemne, and betrample vpon vertuous

trous and holy men here liuing vpon the earth; whome, after that they be translated to Heauen & their sanctimony celebrated by the publicke suffrage and decree of the Church, the former men doe worship and honour. And the Diuells themselves doe reuerence and feare the relicks and Images of such holy Saints in Heauen, whome whiles they liued in flesh, they vexed with their temptations; yea often times with stripes & blowes, through the permission of God.

What shall I say of the Riches of these Heauenly Kings? Their chiefest riches is to want nothing, since God to them is, *All in al*, 1. Cor. 13. for he is not rich, who possesseth many things, but he who desireth nothing, since he wanteth nothing. For it is the mynd, which maketh a man to be rich not his stored chests or coffers. We may add heerto, that Heauen and earth, and what is therein containd, belong to the riches of the Saints: for what do not they possesse, who are, *the heyres of God, the coheyres of Christ*? Rom. 8. And whome, the Father will constitute, *the heyres of all things*. Heb. 1.

There now remayneth to speake of
Plea.

Pleasure. Certainly the pleasure, which the celestiall Kings enioy, is most pure and cleare, not contaminated with any drosse of griefe or dolour. For we haue aboue learned out of the *Apocalyps* c. 21. that God shall wbye away euery teare from their eyes, and that they shall not suffer any more lamentation. But touching *Pleasure*, we shall enlarge our selues more in discourse hereafter when we treate of Paradise. Now it is euident from what we haue aboue deliuered, that the goods of the *Kingdome of Heauen* shalbe common to all the Saints and Blessed, and that they are of that worth, as that they cannot brooke any comparison, with the goods of this world; especially since all terrene goods are temporary: but celestiall goods, euerlasting.

*How much earthly Kingdomes
are prized by Men; and how
much the Kingdome of Hea-
ven ought to be esteemed.*

THIS BOOK IS VERY OLD, AND
TIGHTLY BOUND WITH THE ORIGINAL
SKIN BINDING.
UNEVEN SURFACE
CANNOT BE AVOIDED

The greatness of domination & rule
doth incomparably exceed all other
humane desires: Since a Kingdome is
not one only particular good, but it is
a massing or heaping together of all
the goods, which may be desired of
men. For there is Power, Honour, Ri-
ches, pleasure, as is above sayd. There
also is found a liberty of living after
ones owne will, which is incident &
gratefull not only to men, but also to
beasts.

beasts. There is also a supereminency,
and (as it were) a certaine Diuinity in
respect whereof Kings haue no Equals
in the Kingdome, but are aboue all,
command all, and are worshipped of
all. And hence it riseth, that when
Kings will promise any thing of great-
ness, they are esteemed out of

Kingdome, men now
peruert all lawes and right: neyther
do they thinke any thing so sacred and
holy, which they may not violate to
satisfy their thirst of reigning.

Ninus was the first Man, who pro-
uoked his friends and neighbours by
vniust warres; that by that meanes
(whether right or wrong) he might
enlarge his Empire, as S. Austin rela-
teth

*How much earthly Kingdomes
are prized by Men; and how
much the Kingdomes of Hea-
ven ought to be esteemed.*

CHAP. VI.

NOW let vs a little obserue, with what vehemency and heate of endcauour are earthly Kingdomes desired and sought after by men, though they be vncertaine, small in their own nature, and euen fraught with infinite feare and sollicitudes; that from thence we may gather, with what a thirstie desire & ardour the Kingdomes of Heauen ought to be sought after. The greedines of Domination & Rule doth incomparably exceed all other humane desires: Since a Kingdom is not one only particular good, but it is a massing or heaping together of all the goods, which may be desired of men. For there is *Power, Honour, Riches, pleasure*, as is aboue sayd. There also is found a liberty of liuing after ones owne will; which is incident & gratefull not only to men, but also to

beasts.

beasts. There is also a supereminency, and (as it were) a certaine Diuinity in respect whereof Kings haue no Equals in the Kingdom, but are aboue all, command all, and are worshipped of all. And hence it riseth, that when Kings wil promise any thing of greatnes, they are often accustomed out of a glorious boasting of their owne sublimity and height, to promise the halfe of their Kingdom.

Thus we read of *Affuerus*, in *Hester cap. 5.* *VVhat dost thou desire to be giuen thee &c. Though thou aske the halfe of my Kingdom, thou shalt obtaine.* And in lyke sort of *Herod* to the daughter of *Hirodias Mar. 6.* *VVhatseuer thou askest, I will giue thee, though the halfe of my Kingdom.* And from this ground it riseth, that for the obtayning of a Kingdom, men hold it lawfull to peruert all lawes and right: neyther do they thinke any thing so sacred and holy, which they may not violate to satisfy their thirst of raigning.

Ninus was the first Man, who provoked his friends and neighbours by vniust warres; that by that meanes (whether right or wrong) he might enlarge his Empire, as *S. Austin* relateth

teeth out of *Iustin. lib. 4. de Cuius. c. 6.*
Maximus the *Thracian* hauing receaued many and great benefits from *Alexander* the Emperour; notwithstanding caused him to be slayne by his owne Souldiers, that therby he might succeed in the Empyre. The lyke facinorous and vauheard of act did *Philip* of *Arabia* commit vpon *Gordianus* his Lord and Emperour. Neither this vquenchable lust of raigning hath caused men to wash their hands in the bloud only of their Neighbourrs and Benefactours, but also of their Brethren, Nephews, yea their owne Father. *Romulus* killed *Remus* his brother, and *Caracalla*, *Geta* his brother, and both through desire of raigning. *Athalie* depriued of lyfe all the nephews of *Ochozias* King, that herselfe might after gouerne the sterne, as we read in the 4. Booke of Kings cap. 11.

Thus we see, that this greedines of Soueraingty inciteth not only men, but euen women, to commit most flagitious crymes. *Sinoclus* (the *Persian*) procured the murdering of *Cosdrons* his Father, and *Medarjes* his brother, that himselfe alone might sway the Government. Yea which is more, the
 Mother

Mother of *Nero* hauing receaued answer from the Astrologers, that the Sonne should reigne, but the mother should perish, is reported to haue said, *Interimat, dum imperet*, Let *Nero* be the cause of my death, so that himself may raigne: So much did this ambitious Woman affect, that her Sonne should gouerne, as that in respect thereof she nothing pryzed her owne lyfe.

Neyther doth this insatiable hunger of raigning and gouerning make Injustice only to seeme iust, and ouercome the loue vvhich men vse to beare to Brethren, Nephews, and Parents; but withall it maintayneth, that euen any religious oath is to be violated for that end; which act of Religion was euer houlden most sacred in all Countreyes, and was thought most fit to be kept euen by the most fierce and cruell Souldiers though with dangers of life. And according to this (if we may belieue *Cicero*) *Iulius Caesar* had euer in his mouth those verses of *Euripides*: *Si iniurandum violandum est, regnandi causa violandum est; in ceteris pietatem colas*. If an Oath be to be broken, it is to be broken for gouernment sake: in other respects thou oughtst to keep it

it religiously. *Cic. l. 3. de Off.* I pre-
 termit infinit examples, demonstra-
 ting that in all ages nothing hath been
 so much esteemed, as a *Kingdome*,
 though the Kings do not raigae long,
 and though the Kingdomes also do in
 a short tyme come to viter ruine and
 dissolution, whereas the *Kingdome* of
 the Saints in Heauen shalbe establi-
 shed for all Eternity. Heare the Pro-
 phet *Daniel* of this point, say, *cap. 2.*
In these dayes of those Kingdomes, the
God of Heauen will raise up a King-
dome, that shall not be dissipated for
ouer; and his Kingdome shall not be de-
liuered up to another People; and it shal
breake in peeces and consume all other
Kingdomes, and it selfe shall stand for
ouer. This Prophecy is to be accom-
 plished in the consummation, and end
 of the world: at what tyme, not only
 greater monarchies; but also lesser
 Kingdomes, and Magistracies, and
 power of temporall Princes shall va-
 nish away, and resoluue to smoake; &
 the *Kingdome* of Christ and his Saints
 shall remaine euermlasting, according to
 that of the Angell: *Et regni eius non*
erit finis: and of his Kingdome there
shall be no end, Luc. 1.

Now

Now if a *Kingdome*, which is to
 continue but for a moment, which of
 its one Nature is weake and vncertaine;
 which belongeth but to few, and
 which standeth obnoxious and subiect
 to many anxieties and troubles, be so
 ardently loued and sought after, be to
 be preferred before a'l other things;
 yea to be acquired and obtained by
 slaughter, and great effusion of bloud:
 what is then the cause, why so few
 do loue the *Kingdome* of Heauen, but
 most negligently, and carelessly doe
 sleight it? And neuerthelesse it is eu-
 ident (if we belicue the Sacred Scrip-
 tures) that this *Kingdome* of Heauen
 lyeth open to all men; that the getting
 thereof may be had without suffering
 of blowes, or shedding of bloud, and
 that it incōparably surpasseth all earth-
 ly *Kingdomes*?

If I should say to one; Contemne a
 whole *Kingdome*, that thou maist ob-
 taine a litle field, or vineyard, thou
 wouldest desferuedly cyther laugh, or
 wonder at me. But when I say, or ra-
 ther God sayth: Contemne a small
 earthly *Kingdome*, and seeke after
 a most precious, great, and eternall
Kingdome; the which thou mayst pur-
 chase

chase (if thou wilt) through the grace of God, which will neuer be wanting; why dost thou not raise vp thy spirits both for the desiring and gayning of it? Doubtlesly I cannot conceaue, what may be answered heerto, but that the glory of an earthly Kingdome as being present to the eye, may be (as it were) touched with the hand; whereas the *Kingdome of Heauen* cannot be seene, cannot be touched, nor scarce apprehended by Fayth. This indeed is true, notwithstanding if a man will seriously and intently consider, what force and efficacy the Verity, Antiquity, Sincerity and grauity of the sacred *Scripture* enioyeth, and how perspicuously, and cleerly the sayd *Diuine VVrit* speaketh of this poynt; and how great a cloude of witneses during already so many ages, not only with miracles, but euen with bloud, haue confirmed the authority of the sayd diuine writings; doubtlesly he cannot but burst out with the Prophet, and say: *Thy testimonyes (O Lord) are made out much credible. Psal. 98.*

Wherefore we may conclude, that it is not the obscurity and darknes of Fayth, which withdrawes vs from seeking

king after the *Kingdome of Heauen*; but it is because our mynds are wholly absorpt in exterior things, and burdened with the weight of custome; & therefore we do not take sufficient tyme and leasure to meditate and ponder of such things as conduce to our Soules good; neyther do we (according to the counsell of our Lord, *Mat. 6.*) enter into the closet of our hart; and the dore being shut, we do not euen besiege God with our feruorous prayers, that in so great and wayghy a busines he would assist vs. Certainty if once laying a syde all care of inferior and lesser matters, we would seriously and with due preparation take into our thought, what the *Kingdome of Heauen* is, and how easily, & certainly it might be obtrayned; and what infinite disparity there is betweene things euerlasting and temporall, betweene matters of greatest weight, and trifles; and briefly betweene the *Kingdome of Heauen* & earthly Kingdoms; without doubt so great a contempt of temporall Thrones, Crownes, and Scepters, would be ingendred in vs; and on the contrary, so ardent a desire of celestiall affayres

F

would

would so inflame vs, as that we should without difficulty, yea with much ease and facility, bestow all our labour and diligence in pursuite of the *Kingdome of Heauen*; to the which, as to one true and last end we are made by our Creatour.

The first path-way, or Tract, leading to the Kingdome of God.

CHAP. VII.

Here we are now to know, what is necessarily to be done, that we may arrive to the most desired, and most happy *Kingdome of Heauen*. But to know this, is no great difficulty, since the King of Heauen himselfe to teach vs the same, did descend to the Earth; And being become our Master and Captaine, setteth before vs four chiefe, and most safe wayes thereunto. Of these the first is containd in those words of *Mat. 6. Seeke first the Kingdome of God, & the Iustice of him, and all these things shall be given to you.*

Morall doctrine beginneth from the end; our End is the *Kingdome of God*; which Kingdome shall be ours, if so we

will

will walke in that path, wherein our Captaine walked. Also the Iustice of the *Kingdome of God* is (as it were) the scope, or marke, whereat we are to euell, if so we desire to enioy the reward of the *Kingdome of Heauen*. For as *Cassianus* rightly teacheth, *col. 1. cap. 2. The End is one thing; the Scope another thing. The Scope is a signe or marke, vnto which arrowes are directed in shooting; But the End, is the reward which those do take, who haue shot more neere the scope, or marke. In lyke manner, the Scope, of our Actions propounded by God, is Iustice; the Reward of those, who obtaine this marke is the Kingdome of Heauen. But the Iustice of the Kingdome of God, is not the Iustice of the Scribes and Pharisees, which was placed in the externall obseruation of the Precepts: Neyther it is the Iustice of the Philosophers, which did not transcend the light of naturall reason, corrupted by Sinne. But it is the Euangelicall Iustice, which teacheth to loue God with all our hart, with all our soule, with all our strength and to loue our neighbour (though our Enemy) as our selfe. Of this Scope &*

F 2

End

End S. Paul Rom. 6. speaketh, saying: You haue your fayth vnto Iustification; but the End, life euerlasting.

This is that, whereunto the Apostle admonisheth vs, that the first of all things, we do seeke the *Kingdome of Heauen*, and the *Iustice* therof; that is, that our earnest and chiefest thought be not caryed away to any temporall goods, but be directed to the gayning of the *Kingdome of Heauen*, and to a most diligent and inuiolable keeping of that first and greatest Precept; The which Precept being neglected, and broken by most men, therefore it is sayd, *Matt. 22. Many are called, but few are chosen.* For most men do so liue and comport themselves in their manners; as that their furthest thought, is to seeke, how they may come to this *Kingdome of Heauen*; neither is there any thing, which they more couldly looke after, then the *Kingdome of Heauen* & the *Iustice* therof. As if our Lord had said: *First seeke after the Kingdom of this world, and its iniustice and dect, and the Kingdome of God shall be giuen vnto you.* But that celestiall Kingdome is not of that basenes and meane esteeme, as that it should be thrust vpo
those,

those, who do preferre all other things before the obtaining thereof. Therefore he that will learne a certaine and easy way for gayning the iustice of the *Kingdome of God*, which leadeth directly to the *Kingdome* it selfe; let that man heare our forsayd Mayster and Lord, Christ Iesus, thus affirming: *Matt. 5. Blessed be they, that hunger & thirst after Iustice, for they shall haue their fill.*

But what, O Lord, is the facility of synding iustice so great with thee, as that it is sufficient onely to be hungry or thirsty of it? Certainly all poore men would be blessed, if only by thirsting after money, they should be so replenished therewith, as that they should not need to be satiated with any other thing. But the matter heere is farre otherwise, for it is one thing to be hungry and thirst after money, and other thing after iustice. For they who suffer hunger and thirst after iustice, that is, who so greedily and anxiously seeke after iustice, as men doe who thirst after water, and are hungry after meate; those men certainly doe euer busy their mind with the thought of it, and breathlesly labour after it,

and (which is the chiefest) do humbly beseech it of God with inutterable sighs, and lamentations. God doth willingly heare men praying in this manner, and is ready to replenish them with the gifts of Iustice, so as they being satiated therewith, may euen breath nothing, but words and works of Iustice. But money or riches is not a good of this nature, as that who desireth or prayeth for it to God, is presently heard; Since many abuse the vse of money our riches, but of Iustice there can be no abuse. To conclude, Iustice is like to Wisdome, of which *S. Iames* sayth, *cap. 1. If any of you lack Wisdome, let him aske of God, who giueth to all men abundantly, and vpbraideth none.*

O ineffable clemency of God, who is more ready and willing to giue vs those things, which conduce to our Soules good, then we are eyther to demaund or desire them! Whosoever therefore wanteth the wisdome of Saints, or the gift of Iustice, which are the chiefe dispositions for the gaying the *Kingdome of Heauen*, let him most humbly beseech God by most earnest prayers, and deep sighs and complaints,

plaints, and he shall infallibly obtaine his desire. For God giueth to men thus praying, and he do not repell or exclude any man; neither doth he giue sparingly and niggardly, but largely, abundantly & without any vpbraiding or delay, for God is not agrieved with mans importunity herein.

Now what may we heer say? With what colour of excuse can a man plaier ouer eyther his ignorance or weakenes, at the day of iudgement? Only thirst after Iustice, and demaund it of God, and thou shalt fully drinke thereof to thy owne satiety; but do not thirst after the blandishments, or allurements of the flesh, neyther after the empty smoake of Honours, nor any other earthly benefits; so shalt thou draw out thy dayes in this world in all iustice, sobriety, and Piety; & in the next thou shalt arrive to the euerlasting *Kingdome of Heauen.*

*The second Path to the King-
dome of God.*

C H A P. VIII.

ANother Tract, or Path of the Kingdome of God, the which our Captaine sheweth vs, is that of *Matt. 5. Blessed are the poore in spirit.* By which words we are not commanded to empty our chests and bags altogether of money, but only to keep our hearts voyde of all greedy affection and desire of earthly things. Our Lord doth offer to vs great wealth and abundance of riches; but he will not give them to vs, except we do bring an open hart, free, and ostranged from all worldly couetousnes. *The roots of all euils, is couetousnes. 1. Tim. 6.* Which in the Greeke is called *Philargyria*, that is, loue of *Siluer*. The roots of all good, is *Charity*, which two things cannot stand together. Therefore except a man become truly and wholly poore in spirit, so as whether he haue great or small store of riches, his mynd be not fixed vpon them, but

that he be ready to distribute to them that want, and reserue to himselfe, on'y what is necessary to his state; this man I say, cannot fulfill the Iustice of the Kingdome of Heauen; and consequently cannot obtaine that Kingdome.

This is the true Tract to the Kingdome of Heauen; & in this path Christ himself did first tread, who for vs was made poore, that he might enrich vs through his Pouerty. And although he had some money, yet he deliuered it to *Iudas* to keepe, whome he knew to be a thiefe; that thereby we might understand, his mynd was not possessed with the desire of money. This Tract the Apostles also did follow, who might easily haue procured abundance of riches, since they were famous for working of wondrous signes and Miracles, did speake the tongues of all Countries, and became admirable throughout the whole world for their Wisdom. But they, who once sayd: *Behould, we haue left all things, and followed thee*, did tast the sweetnesses of liberty, as being free from the cares and loue of riches; and contented themselves with meate, drinke, G
cloaths,

cloaths, did esteeme piety, and the possession of the *Kingdome of God*, to be the greatest riches.

This path not only Monks and Hermits, but also Kings, and supreme Bishops haue walked in, who are arrived to the *Kingdome of Heauen*. Certainly *S. Lewis* King of France was rich; but withall he was poore in spirit; for he did vse but ordinary cloathing, did much fast, was liberall and open-handed to the poore, and onely to himselfe most sparing; nor do we read, that he wasted any money in Playes, or Banquets. *S. Gregory* also, (being Pope) did possesse in diuers places great store of Ecclesiasticall Patrimony and riches; yet because he was poore in spirit, he was most profuse, and bountifull in giuing Almes, and most sparing, yea euen almost covetous in bestowing any thing vpon himselfe, or his kinred: Thus he might well be thought to haue exceeded the bonds of liberality towards others, and of sparingnes towards himselfe, and his friends. But this is the way, which leadeth to life euermolting.

We will adioyne to the former Examples

Examples, two rare Women. *S. Paula* the Roman, (whose lyfe was written by *S. Ierome*) was no lesse rich in possessions and reuenues, then poore in spirit; for being a Woman of most noble extraction, she bestowed all her wealth & riches in erecting of Monasteries, and relieuing the poore, and was thus with such seruour of charity, as that she desired in soule, to be brought to that low degree of want as that the charity and mercy of others should discharge her funeralls. Now how sparing in charges she was to herselfe, appeareth, in that, she forbore to feed vpon flesh, or eggs, or to drinke wyne; for linnen next to her body she wore a haire-cloath, she did lie vpon the ground, and did purge & cancell euen her smallest offences, with continuall prayers, and teares.

To proceed to the next. *Hedwigis* Queene of *Polonia*, was rich in temporal faculties, but more rich in poverty of Spirit. She did content herselfe with one poore gowne, and wore it alone euen in the greatest frosts. She fasted euery day, Sundayes & great festiual dayes only excepted. She afflicted her tender body with sharpe discipli-

nes, with great watching, and all manner of austerities. Now from this he course of lyfe, we may easely coniecture, vpon what things she did spend all her Regall wealth, and how small an affection (or rather none) she bare to riches. Therefore we are not to wonder, that a woman so poore in spirit, and so desirous to shake of all temporall cares, did at the last through such spirituall endeauours, arriue to Heauen.

The third Path way to the Kingdome of God.

CHAP. IX.

THE third way appointed by our Spirituall Captaine is this, *Mat. 5. Blessed are they, who suffer persecution for iustice, for theirs is the Kingdom of Heauen.* The wisdom of Iesus Christ our Doctour is most admirable, yet altogether secret and vknowne to the wisemen of this world. For who would haue belieued (were it not that God auerred it) that it is good & expedient for vs to be poore in riches, & rich in pressure

and Afflictions? And notwithstanding this is most true, nothing more conduceth to the acquiring of true riches which are the merits of the Kingdom of Heauen) then to haue a mind, void of all affection to temporall benefits, and withall to haue an ardent desire to suffer for Christ. Heare then our Lord himselfe saying, *Luc. 6. VVoe be to you, that are rich, because you haue your consolation: VVoe to you that are filled, because you shall be hungry: VVoe be to you that laugh, because you shall mourne and weep.* As also on the contrary syde: *Blessed are you, poore; for yours is the Kingdome of God: Blessed are you that now weep; Blessed shall you be, when men shall hate and reuile you, and shall separate you, and vpbraide you: and abandon your name as euill, for the Sonne of Mans sake.* Be glad in that day, and reioyce, for behould your reward is great in Heauen.

Heare also *S. Iames*, how he magnifyeth Tribulation *cap. 1. Esteeme it all ioy, when you shall fall into diuers temptations; knowing that the probation of your faith worketh patience, and patience hath a perfect VVorkes.* Where

we are to obserue, that the Apostle hee sayth not, *Tolerate, sustaine, be patient, when you fall in tribulation*, but *gaudete, reioyce, yea esteeme it to be ioy*. That is, take tribulation not as tribulation but as matter of all ioy, comfort, and exultation, And as touching riches, obserue the iudgement of the same Apostle *S. Iames cap. 5. Go too ye Rich Men, weep, howling in your miseries, which shall come to you*. And in another place, the same Apostle saith of rich men: *Be miserable and mourne, and weep; let your laughter be turned into mourning, and ioy into sorrow*. la.

4. But from whence cometh it, that persecution doth make a man blessed, the which rather should seeme to make him miserable? Many things might be alledged in prooffe of this verity, but I will content my selfe with one reason. To wit, that persecution is like to a forge of burning fire. For fire doth prepare and dresse meates, doth purge siluer, and proue gould: Even so persecution, if it be patiently suffered, rectifieth, and disposeth Sinners, refineth the imperfect, and is a touchstone to the Iust: And thus is persecution become seruiceable to all sortes of

of men. A sinner is lyke to raw flesh, which except it be rightly dresse, is cast forth to the beasts to be eaten, for a sinners is full of vnnwholesome and bad humours; to wit, concupiscence of the flesh, which is *Luxury*; concupiscence of the eyes, which is *Avarice*; and pride of life which is *Ambition*. But now if persecution be at hand, threatening a sinner, then is he so prepared in that fire, as that he may be fit to be honourably brought to the table of our Lord. For persecution, or grievous tribulation violently rushing vpon a sinner, he instantly forgetteth all lust, lucre, and ambition, and so becommeth transformed, and another man, from what before he was.

A iust man (but weake and imperfect) though hee doth not fall into any grievous sinne; yet he is a fauourer of his flesh, followeth his pleasures, loveth gaine and wealth, doth not detest the vanities of the world; This man is like vnto siluer mixed with much drosse; but if once the forge of Persecution take hold of him, and that with patience hee entertaine it, then presently the refuse matter in him doth begiue to be separated from

20 *Of Eternall felicity.*
 from the siluer. For then we beginnet
 to gather his forces together, to me-
 ditate of things which are aboue, to
 abhorre and loath carnall desires, and
 to liue iustly, temperatly, and piously
 in this world, and to expect with great
 hope and alacrity the approach and
 comming of the glory of that great &
 puissant God. To conclude, a man per-
 fect in Charity is gold, yet he is to be
 tried in the fire of Tribulation, that
 both himselfe and others may be as-
 sured, that he is gold, and not copper.
 For after it is scene, that he is able to
 endure the fire of Persecution with
 all patience and euennesse of mind; not
 only others take notice, what he in
 himselfe is, but also himselfe with a
 more erected conscience, hope, and
 security doth expect the wages and re-
 ward of the *Kingdome of Heauen*; ac-
 cording to that of the Apostle: *Rom 5.*
Tribulation worketh Patience; and Pa-
tience, Probation; and Probation, Hope;
and Hope confoundeth not. And God
 himselfe doth daily more and more
 raise and exalt his seruant tryed in tri-
 bution, vntill he maketh him parta-
 ker of his Kingdome and Felicity.

Behould here, how many goods Pa-
 tience

The first Booke. 21
 tience in persecution doth ingender.
 And indeed it deserueth admiration to
 obserue, how few men there are, who
 haue the fruition of these goods of
 Persecution, although they doe lie
 open to all men, to be partakers of
 them; since persecution and affliction
 may bee found in euery place. For in
 euery place it doth affront vs, whether
 in our owne house: in the way, in in-
 tercourse with others, yea euen in the
 Church; because in euery place the
 wicked doe assault the good and ver-
 tuous; and that Sentence of the Apo-
 stle is most true, *2. Tim. 3. All, that*
will liue godly in Christ Iesus, shall suf-
fer persecution. Notwithstanding we
 being ouer delicate and nice souldiers
 doe either flye from this trying-fire of
 Persecution wholly, or else, we retort,
 and beate backe the receaued iniury or
 wrong vpon our Aduersary. And thus
 wee doe not suffer persecution and
 wrong, but we commit it. And there
 are not wanting, *A mans owne enemyes*
 (being) *they of his owne House*, who
 doe prayse and commend him, that
 disburdeneth himselfe of the wrong
 offered, and doe transerre it vpon
 the Aduersary: And yet these men will
 be

be accounted *Christians*, who thus doe violate and contemne the Precepts of *Christ*.

The fourth Way to the Kingdome of God.

CHAP. X.

BVt because few men there are, who vnderstand aright these great difficulties aboue discoursed of, and more few, who will make triall of them by their owne practice; therefore our Captaine *Christ Iesus*, hath shewed vs a fourth way (and that a most strait and narrow) leading vs to the *Kingdome of God*, saying: *Matth. 11. The Kingdome of Heauen suffereth violence, & the violent beare it away.* As if he would say; I well know, that it seemes a strange Paradoxe to men, that such as are blessed should be poore, and miserable men should bee rich; and that on the contrary, we ought to reioyce in Persecution, and weepe in Prosperity. Neither am I ignorant, that there are fevv, vvho vvould loose and exchange goods present, for the gayning

ing of goods future; and vvould imbrace and vvish for present euills, thereby to auoid euills to come. But I, vvho am Truth it selfe, neither can I, nor ought to conceale the truth: and therefore I haue here added, That the *Kingdome of God* cannot be taken but by such, as offer great violence, so as only men of violence doe carry it avway. Hence it is, that in another place I haue said, *Luc. 18. How hardly shall they, that haue money enter into the Kingdome of God? For it is easier for a Camell to passe through the eye of a needle, then a rich man to enter into the Kingdome of God.* And againe: *How narrow is the gate, and how strait is the way, that leadeth to life: And few there are, that find it?*

I haue also compared the *Kingdome of Heauen*, to a *Treasure* hid in a *Field*, as also to a *precious Margarite* vvhich cannot be bought, vvithout the sale of all other things, intimating thereby, that a man must deprive himselfe of all things, vvhich he holds deare vpon earth, if so he hope to possesse the celestiall *Treasure*, and precious *Margarite* in *Heauen*. I haue furthermore perspicuously, and vvithout any ambiguity

ambiguity of vvords, protested, *Luc. 1.*
Vvho doth not renounce all things, which
he possesseth, cannot be my disciple. And
 although this renunciation is to bee
 vnderstood of the preparation of the
 mind; Neuerthelesse seeing this pre-
 paration of the mind, to renounce all
 temporalities, vvhen either the health
 of the Soule, or the glory of God doth
 require it, is not easily performed; and
 the accomplishment thereof is found
 but in few: therefore I haue adioyned
 the similitudes of him, vvho vvill build
 a Towver, not hauing sufficient proui-
 sion & meanes to performe the same;
 as also of that King, vvho thinketh of
 vvaging vvarre against another King,
 and yet hath not equall forces, vvher-
 by hee might hope for victory. Now
 if the building of a Towver vvithout
 good store of money; and the encoun-
 tring in vvarre and hostility against a
 potent King, be things most difficult,
 and almost impossible: How much
 more difficult then is it to performe
 both these two points together? But
 hee ought to performe them, vvho
 vvil besiege or lay battery to the King-
 dome of God.

For first, a Towver is to be built,
 vvhich

vvhich may reach to Heauen; That is,
 merits and the price of good vvorks,
 are to be procured, vvhich may deserue
 eternall life. And with all he is to fight
 vvith very many and most potent ene-
 mies, to vvit with the vncleane & vvic-
 ked Spirits; vvho shall labour by their
 subtile endeauours to hinder the build-
 ing of the foresaid Towver. The *Type*
 or figure herof happened to the *Isra-*
elits, vvho endeououring to reedify and
 build vp the City of *Ierusalem*, then
 ruined and beaten to the ground by
 the *Chaldeans*, were hindred by their
 neighboring Countreyes, vvarring a-
 gainst them; so as they vvere forced to
 vse incredible sollicitude and care in
 building vvith one hand, and fighting
 vvith the other. From all vvhich the
 Conclusion is, that the *Kingdome of*
Heauen cannot without great paynes
 and sweat be purchased by such men,
 who become a prey to earthly and mo-
 mentary pleasures and benefits; not
 knowing how to bridle and tame the
 Concupiscence of the flesh, or to fight
 with an inuisible enemy. Neuerthe-
 lesse, whosoever, being assisted by the
 the grace of God, shall seriously giue
 his mind to Christian Perfection, and
 shall

shall most attentively consider the words of Christ, following the examples of him and all other Saints; to this man by little and little the way and Tract shall be enlarged, the gates shall be opened, the vigour and courage of the mind shall increase, the enemies shall be enfeebled; and thus through the charity of God in Christ Jesus, increasing in him, the burden shall beginne to be light, and the yoke sweet. And those words of *Esayc. 40.* shall be verified: *They that hope in our Lord, shall renew their strength; they shall take wings as Eagles; they shall runne, and not labour, walke and not faint.* And this man shall say with the Royall Prophet: *I did runne the way of thy commandements, when thou didst dilate my heart. Psal. 118.*

Certainly, it was not grieuous to *S. Antony* to spend whole nights without sleepe; yea the night did seeme most short to him, in respect of the sweetnesse of diuine Contemplation; as well appeared, when he complained of the Sunne-it selfe in these words: *Quid me impedis, Sol, &c. VVhy dost thou hinder me, O Sunne, which risest so soone, to the end, thou maist withdraw*

me from the splendour and brightnesse of the true light? Cass. Col. 9. cap. 31. Neither seemed it any difficult matter to this Saint, and such like holy men, to continue their fasts by whole weeks, when they euen fed vpon, and were refreshed with the reading and meditating of the sacred Word of God, as with a celestially & supernaturall bread. Neither was it painfull to *S. Austin* to weane himselfe from the sweetnesse of worldly pleasures (to the which euen from his youth he had bene enthralled) after he once had tasted the sweetnesse of diuine loue, and of eternall Contemplation. Therefore let no man be disanimated or let his heart and courage fall, but cast himselfe with an immoueable Hope into the Armes of Gods most holy assistance, who, as he made vs for himselfe, so will he draw vs to himselfe; And who will vouchsafe to place all those in his Kingdome, whome hee vouchsafed to redeeme with the precious blood of his only begotten Sonne.

Now in regard of all this (O Christian Soule) thou oughtest not through the asperity of the way to rest disheartened, but to trust in our Lord; who would

would neuer haue inuited vs to seeke after his Kingdome before all other things whatsoeuer, had he not beene prepared to strengthen vs in this our iourney, with his most powerfull and puissable help.

Therefore enter into this Path, or tract-way towards the Kingdome of Heauen, with all cherefull animosity of mind. Here is no place left for a wauering mind or iudgement. For if the labour be great, which here presents it selfe to thee, yet the reward propounded for this thy labour, is incomparably farre greater; and if the forces of thy enemies hindering thee in this thy voyage, be powerfull, yet the hand of God vvhich leads and conducts thee, is more pouerfull; And if many of all Ages and Sexes could by this vway arriue to the Kingdome of God, why wilt thou be so faint-hearted and dejected in spirit, as to despaire by the same vway, to arriue to the same Kingdome?

Their bodies vvere not made of stone or iron, but of flesh, and they vvere mortall and fraile; And therefore vvhats they atcheiued, vvas not through their ovne strength, but through the

strength

strength of our Lord. Why therefore mayst not thou (though vveake and infirme) accomplish the like attempt? *Cast thy selfe vpon God* (saith S. Austin l. 8. confess. c. 22.) *and be not afraid; He will not withdraw himselfe from thee, that thou shouldest fall: Cast thy selfe vpon him confidently, He will re- ceue thee, He will help thee.* God is faithful, hee cannot deny himselfe. Two things are required at thy hands; The one, that most firmly and vnalterably thou wouldest resolve, to preferre the glory of God, and saluation of thy ovne Soule, before all other things vvhatsoeuer. The other, That thou vwouldst repose all thy hope and confidence, not in thy ovne strength, neither in thy ovne vvifdome, but in the Omnipotency and infinite Charity of God. Which two Points if thou do performe, *Crooked things shall become straight, and rough wayes plaine. Esa. 40.* And thou shalt serue our Lord vwith ineffab'e comfort, ioy, and exaltation; And thou shalt sing, *in the wayes of our Lord, because the glory of our Lord is great. Psal. 137.*

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OF THE ETERNALL
FELICITY
OF THE SAINTS,
Vnder the Title of the City
of God.

THE SECOND BOOKE.

*Of the Beauty of the City
of God.*

CHAP. I.



GLORIOSA dicta
sunt de te, Cinitas Dei.
Glorious things are said
of thee, O City of God.
Psal. 86. In regard her-
of, I much couet to be-
hold thy Beauty by way of meditatio,
though it be (as it were) by a glasse,

The second Booke. 91
in a dark manner. And among other
things this first occurreth to be consi-
dered, why the *Felicity of the Saints*,
which in the holy Scriptures is called
the *Kingdome of Heauen*, is also called
the *City of God*. One chiefe reason
thereof seemeth to be, because as it is
called a *Kingdom* in respect of its am-
plitude & largnes: so it also deserveth
to be called a *City* with reference to
its splenstour and beauty. When one
heareth any speach of a most large and
vast *Kingdome*, he may easily thinke,
that in the same there are many soli-
tary and vnpleasing places, left onely
for beasts to inhabit, many hills vn-
cultivated, many Vales ouergrowne
with wood, many Rocks inaccessible,
wayes vneauen and vnhaunted, and
finally most deepe precipices, and the
lyke.

But because all this infelicity of
place ought to be most distant and re-
mote from the *felicity of Saints*; Ther-
fore the holy Ghost doth instruct vs
in the Scriptures, that the *Kingdome
of Heauen* is like to a most fayre and
adorned *City*; and though this *King-
dom* be of a most immense and almost
infinite Circuite; yet that it doth euen
shine

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shine, and appeare sayre, as any City that is most populous and most rich, is accustomed to doe. For in the chiefest and greatest Citties there are to be seene most sumptuous and adorned Temples or Churches, most stately and haughty Pallaces, most pleasant Orchards, most large places for resort of the Citizens, most replenished houses with people, besides goodly fountaines, Columnes, Pyramisses, Theaters, Towers, and shops fraught with all things necessary for the vse of Man. What had beene the splendour of Italy, if (wanting the barraine *Apennines*) it all should shyne, not as Rome as this day, but as it was vnder *Augustus Caesar*, who turned its Mud-wals into edifices of Marble? And how beautifull had Syria beene long since, if all of it had beene lyke to *Ierusalem*, before *Ierusalem* had come to desolation by the Romans? For *Iosephus* describeth the magnificence of it with all wonder, so as the Prophet might not without iust cause say thereof, *Gloriosa dicta sunt de te, Ciuitas Dei*, and yet euen then, it was not brought to that height of eminency, to the which after *Dauid* and *Salomon*, *Herod* the

the great had aduanced it. Of what luster had *Chaldea*, and all *Assyria* and *Mesopotamia*, or rather all the East beene, if the City of *Babylon* could haue contained all the parts thereof within the compasse of its owne Walle? For both *Pliny* and *Strabo* describe that City in such manner, as that the largenes and beauty thereof may seeme to be incredible. And therefore the City of *Babylon* was worthily ranged among the seauen Miracles of the World.

But now to parallell things together: What kind of City then, shall that heauenly City, that supernall *Ierusalem* be, which possesseth, or containeth the whole Kingdome of Heauen? I meane that City, which maketh, that great Kingdome of Heauen so to cast forth its splendour and light, as if it all were but one most faire and glorious City, in the which there is no vacancy of place, no deformity, nothing vile or base. Doubtlesly the supernall City is of such nature, as that no man can seriously and with due attention meditate thereof, but that he must instantly burne with desire of so great a matter: And no man can truly

burne therewith, but that abandoning all things, he must thirst after it, and neuer cease, till he hath found it.

Obserue, what Tobias the yonger, reioycing in spirit, speaketh of this Citty c. 13. *Thou shalt shine with a glorious light, and all the coasts of the earth shall adore thee &c. The gates of Ierusalem shall be built of Saphire and Emerauld, and all the compasse of the walls, of precious stones: With white and cleane stone shall all the streets thereof be paved, and in the streets Alleluia shalbe sung. And S. Iohn accordeth to Toby herein, saying, Apoc. 21. And the building of the wall thereof was of Iaspur-stone, &c. And the Citty was pure gold, as it were transparent glasse &c. And the foundation of the Citty was adorned with all precious stones; and the seuerall gates thereof were of seuerall margarites, and the streetes of the Citty, pure gould. Now heere we are not to imagine, that the heauenly Ierusalem shalbe scene, as adorned with gould and precious stones, such as are heere vpon the earth; but these things are so deliuered in holy Writ, that thereby we may vnderstand, that the Heauenly Citty is so*

farre

farre more noble then any earthly Citty, by how much gould is better then mud or dyrt, Margarites then common stones, starres then lights, the Sunne then a torch or lampe, Heauen then the earth; and finally God the immortall Workeman, then any mortall Architect. But because we are heereafter more fully to discourse of the beauty of all the parts of the Citty of God, I will heere forbear further speach thereof.

Of the Concord and Peace of the Citty of God.

CHAP. II.

ANother reason, why the Kingdom of God may be called the Citty of God, seemeth to be, in that a Kingdom is accustomed to comorehend within it almost an infinite multitude of persons being among themselves distinct in language, Manners, and Lawes, of which number (though all of one Kingdome) many did neuer see one another, much lesse euer contracted any mutuall friendship or familiarity.

liarity. Now a Citty containeth onely those which speake one and the same tongue, who are of lyke manners, and are governed by the same customes or lawes. Thus the same thing is called both a *Kingdome*, and a *Citty*, because the inhabitants of the *Heavenly Kingdome*, are so many, as that they can hardly be numbred; and as *S. Iohn* sayth *Apoc. 7.* they are gathered together of severall Nations, of severall Tribes and People, and of severall tongues; as also of *Angels*, *Archangels*, *Principalities*, *Powers*, *Virtues*, *Dominations*, *Thrones*, *Cherubims*, and *Seraphims*, who exceed men in number; of which every one of them do differ from another, not in Country, people, language, but in diversity of nature, I meane in a *specificall difference*: And yet nevertheless they are all true *Cittizens*, all of unanimous consent, and are governed only by the lawe of *Charity*. And hence it is, that they are all one *Heart*, and one *Spirit*. And since charity cannot brooke Hatred, Envy, Contentions, discord, and the lyke; therefore all such dissention, & jarres are most remoted frō that holy *Citty of Ierusalem*; and only *Charity* there

there reigneth being attēded on with *Justice*, *peace*, & *lov*, in the Holy Ghost.

In the beginning of the Creation of things there was a great warre in Heaven, betweene *S. Michael* the Archangell, and the *Dragon*; But *S. Michael* and the other Angells, who ranged themselves with him, and remayned in the Truth, and performed their loyalty and obedience to their Lord, obtained victory over the *Dragon* and his Associates, who breathing nothing but pride, revolted from their common Lord, and Soueraigne: And the great *Dragon* was cast forth, the old *Serpent*, which is called the *Diuell*, and *Satan*, which seduceth the whole world; and he was cast into the earth. *Apoc. 12.* From which time the Holy Citty (the heavenly *Ierusalem*) did border it selfe within the limitts of Peace; Neither hath any warlike Trumpet beene heard therein, neyther shall hereafter be heard, and this for a l *Eternity*.

Now to reflect vpon what is aboue said: What can be reputed more pleasing or happy, then this Citty? Such men, who by their owne experience haue tryed the euills of warres, robberies, slaughters, Rapines, deuastation

of places by Lies, sacriledges and the like, may easily and truly preach of the great pleasure and sweetnes of peace. But passing ouer publike warres and Hostility; who hath not made triall in his owne Citty, yea in his owne house, how distastfull and vnpleasing it is, daily to conuerse with men of an irefull, and froward disposition, who doe interpret euery thing in the worst sort. *Depart from the wicked, and euill shall fall from thee, saith Ecclesiasticus c. 7.* But whither can we fly where we shall not be encountred with wicked men? And if euery place doe swarme with such men, then doubtlesly must many euills, discontents, and vnquietnes attend vpon vs, during this our tyme of exile. Giue eare to what the foresaid Ecclesiasticus pronounceth of an euill wife: *It shall be more pleasant to abide with a Lion and Dragon, then to dwell with a wicked woman. c. 25.* And if she, who is the fellow and companion of mans life, be through wickednesse, turned into a Lyon, or Dragon, to how great angours and infelicities are many men exposed? *All, that will liue godly in Christ Iesus (saith the Apostle 1 Tim. 3. shall suffer persecution.*

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Therefore how vnhappy is the Citty of this world, in which a man of necessity must be affronted with Aduersaries, and vage vvarre? For if thou wilt liue piously and godly, thou shalt suffer persecution at the hands of men, And if thou wilt giue the bridle to all impiety, thereby to decline and auoid persecution of men, thou shalt then fall into the wrath and indignation of that most high and powerfull King, who shall persecute and punish thee, both liuing and dead; whose anger no man can resist. Most vnfortunate therefore and calamitous is that Countrey in which no man can escape warre, no man can fly from persecution, no man can find true peace. What then remaineth, but that euen from the bottome of our heart, we doe prosecute with a loue and prayse the *Heauenly Citty*, wherein no persecution can be found, no warres, broyles, or discord can take place.

Of the liberty, or freedom of
the City of God.

C H A P. III.

THe third Reason, why the *Kingdome of God*, may be called a *City*, is, in that a *Kingdome* hath a Monarchicall forme of gouernment, which seemeth to be opposed to liberty; whereas all the *Cittizens* of Heauen, are free, and our Mother, which is the supreme *Ierusalem*, is also free, as *S. Paul* witnesseth to the *Galatians* c. 4. Which blessed Apostle did well know, what he did speake, since he being once taken vp in spirit into the third Heauen, was thereby acquainted with the manners, and lawes of that *City*. Therefore seeing a *Kingdome* doth seeme to include seruitude, and a *City* liberty; that *Kingdome* may well be called a *City*, in which all, who serue the King, are free. Now among the holy inhabitants of Heauen, there is not one only liberty, but a liberty of seuerall kinds. For first, all the *Cittizens* of Heauen are free from the bondage

dage of sinne, seeing the first liberty, which was in the terrestriall *Paradise*, was to haue power not to sinne; whereas the second liberty in the celestiaall *Paradise* is far greater, to wit, not to be able to sinne, as *S. Austin* teacheth. *lib. de corrup. & gra* c. 11.

Another kind of liberty consisteth in being free from death, being like to the former liberty. For *Adam* was so free in the terrestriall *Paradise*, as that it was in his power not to dye: And the *Sonnes of Adam* are so free in the celestiaall *Paradise*, as that they cannot dye. Neyther must it seeme strange, that we place liberty in that, which consisteth in not being able to doe; seeing not to be able to sinne, and not to be able to dye, imply an eminency of freedom from the captivity of sinne, and thraldome of mortality. For vwho hath not power to sinne, is not only free from sinne, but also is so farre from the bondage thereof, as that he remaines secure, that sinne shall neuer haue any souerainty ouer him. In like sort, he vwho cannot dye, remaines not only free from death, but is so farre distant from death, as that he is ascertained, that

death shall neuer make any assault to-
wards him: Which liberty only God
through his owne Nature enioyeth, ac-
cording to those words of the Apo-
stle 1. Tim. 6. *VVho alone hath immor-
tality.* For although the Angells and
rationall soules be said to be naturally
immortall, because they haue no Prin-
ciple, or cause of Corruption in their
Nature; Neuerthelasse, God who first
created them, can at his pleasure, re-
duce them to Nothing. But the An-
gells, and the blessed Saints are most
secure, that they shall for neuer after
sinne, nor dye; and are in this respect
most free from the seruitude of sinne
or death; which priuiledge is a most
honorable participation of the diuine
liberty of God.

The third kind of liberty, is to
be free from Necessity; and this liber-
ty, is also of seuerall sorts. For now
mortal men are forced (through a cer-
taine constraint of necessity) to eate,
to drinke, to sleepe, to labour, some-
times to stand, another time to walke,
or to lye downe, and repose them-
selues. But the Saints in Heauen stand
subiect and thral to no such necessity,
but are freed from all corporall neces-
sities;

studies; And this is the liberty of the
glory of the Sonnes of God, of which
the Apostle speaketh in his Epistle to
the Romans. Now of what dignity
this liberty is, first poore men, se-
condly spirituall men, lastly rich men,
& such as are louers of this world, do
fully testify. Men oppressed with pe-
nury and want in the highest degree,
what indefatigable paynes do they vn-
dergoe, thereby to prouide for them-
selues and theirs, meate, drinke,
cloaths, and other necessities? And
how much would they acknowledge
themselues to be obliged to such men,
who would disburden and free them
from all such seruitude of Want &
Necessity? And hence it is, that many
of them practise theft, and other pro-
hibited courses, for the maintayning
of their liues; for they say with that
Wicked Steward in the Gospell Luc.
16. To dig I am not able, to beg I
am ashamed, I know what I will do:
To witt, I will deceaue my Lord, I
meane, I wil free my selfe by theft
and rapine from this burden of want
and necessity. But the close or end of
this is to fall into a necessity far more
griuous; that is, into the seruitude
of

of sinne and the diuell, mans greatest enemy.

To come to ho'y men who greedily thirst after Heauen; these men account it a great burden, to haue the care of providing al things necessary for the body, standing in need of so many things, and spending much tyme therein, which they would bestow willingly vpon more noble employments. *Eusebius l. 2. hist. cap. 16* recordeth out of *Philo*, that the first Christians of *Alexandria* in *Egypt*, liuing vnder the gouernment of *S. Marke* the Euangelist, were so wholly deuoted to their accustomed heavenly meditations, as that they neuer refreshed their Bodies with meate, till after the Sunne was set, that so they might spend the whole day, and a great part of the night in such celestiaall studies; so allotting but a small part of the night for their Bodies ease and cherishment. Yea he relateth, that diuers, for the space of three whole dayes, others for six dayes together, abstayned from meate. In like sort *Ioannes Cassianus* in his *Collations*, and *Theodoret* in his *history*, do affirme, that the same long abstinence from meate was much praised

and prized by many holy Ermites. Therefore from hence we may gather, that the seruitude of corporall necessities was a great clogge to these men; they complaining and crying out with the Apostle: *Rem. 7. Vnhappy man that I am, who shall deliuer me from the body of this death?*

Now to descend to the Citizens of this World, and particularly to rich men (who breath nothing but temporall gaine and pleasures:) To these this seruitude of necessity is not vngratefull; neuer theles if they weighed the matter in an euen ballance, they would censure it to be most grievous. Meate, drinke, and sleep are pleasing to them, but if these benefits of nature be taken in a superfluous degree, they fill the body with a troublesome ouercharge of bad humours & diseases; which after to expell they are forced to drinke diuers better potions; and to suffer no slight paines. Agayne such men are violently constrained either to professe open enmity to God, and thereupon to vndergoe his most dreadfull wrath and indignation; or els most courageously to wage Warre against concupiscence of
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the flesh for the obtrayning of temperance and sobriety ; which kind of feight is accustomed to be most laborious, and most dangerous. Therefore I conclude, that both the poore, the rich, the godly, and the wicked, are disburdened and freed of a most fatitious wearisome necessity and vassilage, when they are freed from the servitude of this miserable and manifold Necessity.

The fourth kind of liberty consisteth, in being free and vnobliged to the Law, and the Precepts; since the Law was instituted not for the iust, but for the iniust, as the *Apostle* teacheth. Now there are none more iust, then the *Blessed*, for they are confirmed and corroborated in Iustice, neither can they possibly become iniust. True it is, that the threatning and pressing Law is not ordained for iust men, living in this World; since of their owne accord, they are obedient to the Law; neuertheless it cannot be denied, but the Law doth oblige and direct euery man to do that, which the law commandeth, and to flye that, which the Law prohibiteth.

But the iust, who doe enioy the liberty

berthy of the glory of the Sonnes of God, doe stand in need of no Law, for they contēplate all Iustice in the *VVord*; and as being strenghtned and fortified in perfect Charity, they cannot deflect or decline from the will of God. This liberty indeed is of great moment, which dischargeth one of all sollicitude and anxiety; and it is wholly opposite to that captiuitie & thraldome of those vnfortunate Soules, who hauing their hands and feet bound, shalbe cast into *exteriour darknes*, and into a *furnace of fire*; So as they shall not be able either to tolerate, or to auoid those torments. And yet there is not any man, but of necessity he must vndergoe one of these two contrary lotts or fortunes. Notwithstanding men are so blinded with the empty smoake of present Honour, and the dust of terrene Benefits, as that they make no cogitation, no introuersion of iudgment vpon these matters, vntill a sudden ouerthrow and calamity doe rush vpon them; and thus doth irreuocable punishment open their eyes, vvhich sinne had before shut, and closed vp.

Of the Situation, and forme, or
structure of the City of God.

CHAP. IV.

BUT let vs returne to the *Heavenly City*; & let vs attentively consider the situation, forme, foundation, gates, walles, and streets thereof. And to beginne with the situation: This City is placed in Holy mountaines; for thus we read: *Psal. 86. The foundations thereof are in holy mountaines*: With whome agreeth *S. Iohn Apoc. 21. And he tooke me up in spirit to a Mountaine great and high, and shewed me the holy City*. Now Cities are seated vpon Hills or mountaines, both for healthfulness of the ayre, as also for strength. But what mountaines are higher then Heauen? And which is that mountaine that is exalted aboue all mountaines, if not the *Heauen of Heavens*, of which *David* thus singeth: *Psal. 113. Calum Cali Domino*. This is that mountaine, to the which the sayd Prophet coueted to aspire, when he said againe, *Psal. 23. VVho shall ascend*

ceend into the mount of our Lord, or who shall stand in his holy place? And from whence he implored & expected aide, saying: *Psal. 120. I haue lifted up mine eyes vnto the mountaines, from whence helpe shall come to me*. Therefore from all this we may gather, that the Seate of the City of God, is most sublime & high, and transcendeth all things, which may in any sort disturbe the peace and tranquillity of the said City: for it is erected to a greater height then any dust, myre, thornes, the bitings of venemous beasts of the earth can reach vnto. It is more high, then any vapours, darknes of the ayre, hayle, thunder, or lightning can terrify, or annoy. Briefly it is more high, then those vncleane, and rauenous Birds, which the Apostle *Eph. 6. calleth, Spiritualia nequitie in celestibus*, can ascend vnto. He meaneth spirituall wickednes in heavenly places.

The forme of the City of God is foure square; for thus speaketh *S. Iohn, Apoc. 21. And the City is situated quadrangle wise, and the length thereof is as great, as the breadth*. This signifieth no other thing, but an admirable & most perfect Iustice, which reigneth in

in that *Citty*, in which there is no Injustice, no obliquity, or distortion of mens Actions; which point *S. Austin* toucheth in explicating that of the *Psalm*, 64. *mirabile in equitate*, that is, *wonderfull in Iustice*. And doubtlesly it vwill deserue admiration, to behold so many almost innumerable Cittizens of that *Citty*, all of them enioying a most exact freedome of Will, and yet not any one (for all eternity) to be noted for any exorbitancy or miscarriage either in vvorke, vword, or thought. Therefore vve may truly say, that that *Citty* is placed in a *square*, so as the length and breadth thereof are equall.

Furthermore, this foure-squared forme, may also figure out, that the latitude of the Heauenly felicity is equall to the longitude; I meane, because as the store or abundance of celestially Goods shalbe infinite, so also shall their continuance be infinit, and interminable. For according to the *Dialect* of holy Scripture, *Latitude* is accustomed to be applyed to the multitude of things, and *Longitude* to their continuance. According heereto vve read, that the manifold wysdome of

Salomon

Salomon is called in the booke of the *Kings*, the *Latitude of the Hearts*, like vnto the land, which is in the sea shore, and in the *Psalmes*, duration or continuance of time, is termed the *length of dayes*. Therefore it followeth, that in the *Citty* of our Lord, the *Latitude* shalbe equall with the *Longitude*, because there shalbe an immensity of good things, ioyned with an eternity of their fruition. *S. Iohn* addeth, a little after the place aboue alledged, that the height of this glorious *Citty* shalbe of the same dimētion with its breadth, so as the *Citty* may be foure square euery way; the meaning whereof is, that the goods of the *Celestiall Ierusalem* shall not be only many and euerlasting, but also most noble, and most sublime or high. Neither doth it import any thing, that *Vitruvius* and *Vigetus* doe not allow in *Citties* a foure-square forme; seeing they speake of *Citties*, which stand in feare of the enemy; Whereas the Holy Scripture celebrateth in words, that *Citty* whose borders and limitts are *Peace*; and to which, in regard of its height, no euill can make approach, as the holy Prophet hath auerred. *Psalm*, 90.

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*Of the foundations and gates of
the Citty of God.*

CHAP. V.

THE foundation of the Citty of God is of that sort or manner, as that it alone may deservedly be said to have a foundation or worke; for thus doth the Holy Apostle speake: *Heb. 11. He expected that Citty, that had foundations; whose artificer and maker is God.* For the Apostle doth in these words giue a reason, why *Abraham* did not build a Citty in the Land of *Promise*, nor so much as any house, or place of habitation; but did there liue as a stranger. The cause being, in that he was instructed, that, that *Land of Promise* was but a figure of a greater *Land of Promise*; and therefore he was vnwilling to erect a house or Citty, which was after to become a ruine & desolation; as expecting a Citty built vpon a firme and stable foundation, whose Architect or builder is God. Therefore from hence it resulteth, that the *Heauenly Citty* is only that Citty, which

which truly and properly hath a foundation, and which, as being built by God, shall last for euer.

The Citty which *Cain*, *Nembroth*, *Ninus*, *Nabuchodonosor*, *Romulus*, and others haue built, in that they were after subiect to ruine, & shall all of them at the end of the world come to vtter desolation, doe euen proclaime, that they had no foundation; And from hence we may gather, how much more wise and prudent were the auncient Prophets, then we are; for they, although they liued as long againe, as we doe now liue, and were to expect for certaine thousands of yeares, before they could enter into the *Heauenly Citty*; neuerthelesse they vouchsafed not to build either *Citties* or houses, but liued only in *Tabernacles*, as strangers and Pilgrims; comforting themselves with a certaine and liuely Faith and Hope, that since all things vpon earth doe finally come to decay, they at last should enioy the eternall *Citty of Heauen*. Whereas we, who doe liue but few yeares, and may (if our selues will) presently after our death, enter into that most blessed *Citty*, do so sweat and labour in building,

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114 • Of Eternall felicity.
ing, and adorning Cities, and stately Houses, as if we were neuer to dye, or neuer expected to arriue to *Heauen*; In which our proceeding, we double-ly imitate not the bel- euing Patriarchs, but the misbelieuing Heathens: And yet we are Christians, and doe well know, that neither *Christ* nor any of the Apostles had here vpon Earth any City, Pallace, or so much as an house; much lesse, that they did build any of these.

I would not heere be vnderstood to reprehend Princes of this world (although Christians) for erecting of Cities, and priuate men for building conuenient houses for themselves & their Posterity, for we well know, that *Dauid* (a pious King) did much enlarge the City of *Ierusalem*, and did in the same City build himselfe a most Regall Pallace, as we read in the second Booke of *Kings*. We likewise know, that *S. Lewis* (King of France) repayed at his owne peculiar charges, certaine much ruined Citties of the Christians in *Palestine*. Neither are we ignorant, that Princes should liue in more magnificent Buildings, then priuate men; and in lyke sort men of worth & dignity,

The second Booke. 115
dignity, then men of the common and vulgar sort. All this we know; but but we only require and allow a modesty in these things; the extreme we condemne, especially when we see that Priuate men couet to haue Pallaces fitting for Kings; and Kings not content with Pallaces, do build for themselves huge masses and heights of Edifices, equalling euen townes in greatnes: To conclude, we condemne an ouer- affectionate desire to these temporal chings, as if we were to repose and place our chiefe felicity in them; and we prayse and allow the contempt of the world, and the humility of *Christ*.

Now touching the Ports or Gates of the City of *Heauen*; they are sayd by *S. Iohn* in the place aboue alledged to consist of Margarites and Pearles. In lyke sort, the structure of the walls is of *Iaspas* stone, & the streets of the City, as also the whole City of pure gould. All which description doth signify, that that holy City is most precious, and withall most bright & shining. For it is well knowne, that the Margarite or Pearle is precious, and lighnome. Now, the *Iaspas* is eyther
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greene

greene or whyte; and therefore for the better distinction of these two colours, *S. Iohn* addeth, *Et lumen eius simile lapidi precioso*, and the light thereof, lyke to a precious Stone, as it were to the *Iaspur Stone*, even as *Cristall*. Where he adioyneth the words, even as *Cristall*, to signify that he spake not of the greene, but of the whyte and transparent *Iaspur*: So also, where he sayth; that the streetes are of pure gould, he annexeth these wordes lyke to pure glasse; that is transparent, and of a whyte colour, lyke vnto *Cristall*.

From this it followeth, that the whole City, whether you respect the gates, the wall, or the streetes, is most precious, which hath not within it any ordure, or any thing that is base, abject, fordid, or of small continuance. And withall the City is sayd to be whyte, and plainly lyeth open to the eye; for therein is nothing couered. All the Citizens then see all things; neither is there any suspicion, or any imposture, or decyfe. And perhaps this is the reason, why *S. Iohn* subiecteth in the same place this short passage: *And the Gates thereof shall not be shut*; because there shall be no darkness, no thee-

ues,

ues, no Enemies, for feare of whome the Gates should be shut. Neither is this repugnant to the wordes of the *Psalmist*, who celebrateth the prayse of his Heavenly *Ierusalem* in these words: *Psalm. 147. O Ierusalem praise our Lord, because he hath strengthened the locks of thy Gates.* Since both the Prophet & the Euangelist do insinuate one and the same thing; to wit, that there are not any enemies or theues, who can threaten danger to this heavenly *Ierusalem*. For the Prophet, by the Gates being ever shut, signifieth that Gods holy Protection will not suffer the enemy at any time to invade or enter into that City, so much beloued by him. The Euangelist by the gates being open, sheweth, that that City is so secure and free from all hostile incursions, as that it needeth not to shut its Gates; much lesse to keep any Watch, or Centinall.

But let us proceed, and shew, what the Gates, the Walls, and the Streetes of his City do import? The Gates (by their standing ever open) declare, that now after the Passion of our Saviour, entrance into this City of God and Angels, is giuen to men, since *Christ*

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himselfe, after he had suffered death, did open the Kingdome of Heauen to the faithfull. Neither is there one only Port or gate, but twelue, by which the faythful may enter into this City: for thus S. Iohn speaketh: *On the East side three gates, on the North three, and on the South three, and on the West three.* Since not only the Iewes (as themselves dreamed) doe enter into that City, but men euen from all the most remote and discosted parts of the whole World. Yea, so few Iewes do enter thereinto, as with reference to men of other Nations, they may be said to be almost none at all: for thus did our Lord (speaking to the Centurion) prophesy of them. *Matth. 8. I haue not found so great faith in Israel; And, I say vnto you, that many shall come from the East, and the West, and shall sit downe with Abraham, and Isaac, and Iacob, in the kingdome of Heauen; but the children of the Kingdome shall be cast out into exterior darknes.* In like sort, in the Parable of the Vine, our Lord thus saith, *Matt 21. The Kingdome of God shall be taken away from you, and shall be given to a Nation yielding fruit thereof.* And the same point is

is inculcated most clearly in S. Luke. *I When you shall see Abraham, & Isaac, and Iacob, and all the Prophets in the Kingdom of God, & you to be thrust out. And there shall come from the East, and the West, and the North, and the South & shall sit down in the Kingdom of God.*

Now there are said to be three Gates from euery part of the World, (& so in number twelue) because entrance shal be given not only to those comming from the East, the South, the West, and the North; but also from the beginning or first entrance of the East, from the middle of the East, and from the end of the East; the lyke may be sayd of the three other Parts of the World. Except this other construction following of the foresaid number of the Gates, may be perhaps more pertinent to the purpose, to wit, that three gates are assigned to severall parts of the Heauenly City, with reference to the mystery of the Blessed Trinity, and the three most necessary Vertues; since they all, from all the foure parts of the World, doe enter into this Heauenly City, who being baptized in the name of the three diuine Persons, haue perseuered to their

last

last end in Fayth, Hope, and Charity.

*Of the Wall, and Streetes of the
Citty of God.*

CHAP. VI.

TO proceed. The *Wall* of the Citty signifieth nothing els, then Gods holy Protectiō & custody, which one thing alone is sufficient, to preserve this Citty, without any watch, forces, or fortresses. I will be to it (saith God by the mouth of Zachary) *A wall of fyre round about, and I will be in glory in the midst thereof. Zach. 2.* A most wonderfull Promise He saith, I will be a *wall of fyre* round about, that I may hinder the entrance of Enemies; and I will be a *glory* in the midst thereof that I may enlighten the Cittizens: as if he would say, Fyre burneth, and shyneth; therefore I will consume the enemy with fyre, & will illuminate and comfort the Cittizens. So I shall be a *wall of fyre* round about, and a *light of glory* in the midst: which very point S. Iohn a little

little after doth explicate, when he saith: *Apoc. 21. And the Citty needeth not Sunne nor Moone to shine in it; for the glory of God hath illuminated it, and the Lambe is the Lampe thereof.* The clarity and brightnesse of God, as a Sunne, doth enlighten the minds, and Christ being the Lambe of God, as a Lampe, doth illuminate the bodies of the blessed. Now Christ is here called a Lampe, not as if this Lampe were necessary in the night time, but is so called in comparison of the Divinity. For if the faces of the Saints shall shine as the Sunne in the Kingdome of God (as our Lord himselfe testifieth *Matth. 13.*) then how much more shall the face of Christ, not as a Lamp, but as a chiefe Sunne, enlighten the Citty of God? And hence it is, that S. Iohn doth there subioyne, that there shall be no Night in that Citty.

Here yet remaineth the *street* of this Citty to be discoursed of. This *street* comprehendeth the whole space, which is within the compasse of the walls. And this street is the common habitation of all the Celestiall Cittizens; The which is all of pure gold; that is, of a fiery and bright Charity, which

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shall containe all those Cittizens, and through force of which one of the inhabitants shall euen liue in another, through the vertue of pure Loue. Neither only shall one liue in another, but all of them shall liue in God, and God in the all, for who remayneth in Charity, remaineth in God, & God in him.

1. Ioan. 4. The which point, that it might be affected Christ our Lord asked of his Father in that praier which, ready to goe to his Passion, he made in the hearing of all of his Apostles, saying: Ioan. 17. *Not for them alone doe I pray, but for the also, who by their word shall belieue in me, that they all may be one, as thou (Father) in me, and I in thee, that they also in us may be one.*

O most blessed Citty, which being seated vpon a most high mountaine, dost enioy a most pure ayre! Which art founded vpon a Rocke, as being supported with eternall stability and firmenes! Whose gates doe shine like *Margarites*, and euer stand open for Holy Soules to enter into! Whose wall is God, encompassing thee about with his vigilancy and protection, and as a precious lapser-stone doth adorne thee! Whose street is Charity, more bright

bright and glorious, then all gould, more white then any Cryfall! Which maketh all the inhabitants to be of one heart, of one mind! replevishing them with an inutterable ioy, and placing them in an interminable and euertlasting tranquillity and peace! *Concupiscit, & deficit anima mea; my soule conuetseth, and euen fainteth, vnto thy streets. Psal. 91.* What is more grateful, and more wished for, by our labouring and lamenting in the midst of a wicked Nation, among false brethren, and in that world, which is wholly placed in malignity & wickednes, then euen in all hast to flye to that place, in which only Charity reigneth? *VVhen shall I come, and appeare before the face of God? Psal. 41.* What greater consolation and comfort can be to a soule louing our Lord, then to see his beloued, and to be seene of his beloued, and through an inward and most sweet connexion reciprocally to dwell the one in the other? It is insufferable bouldnes (O Holy Citty) that dust and ashes should dare to aspire to thy Pallaces; and it is greater bouldnes, that a vile and dejected soule should dare to approach to

the fruition of his Creatour. But he vvill excuse and pleade for this boldnes, vvho gaue it, vvhen he prayed to his Father, that vve all might be one; and that as the Father is in the Sonne, and the Sonne in the Father; so vve may be but one, in one another.

*Of the Temple of the City
of God.*

CHAP. VII.

VVE are heer further to enlarge our discourse of the City of God, in shewing the Temple therein to prayse God, & the meate & drinke, which there is to be eaten and drunk; for as for cloathing the Inhabitants need not to be solicitous. For if *Adam* and *Eue* needed not any cloathing in the terrestriall *Paradise*, much lesse shall the Saints in the celestiaall *Paradise* need any such; who shall be all cloathed with splendour and light, as with a vestment. Now concerning meate & drinke, *Adam* and *Eue* could not want them; neyther doe the Angells themselves want them, according to those words of the Angell *Raphael*:

Raphael: I vse an inuisible meate & drinke, which cannot be seene of men, *Tob. 12.*

And first touching the Temple, *S. Iohn* thus speaketh in the *Apocalyps 21.* And temple I saw none therein, for our Lord God omnipotent is the Temple thereof, and the Lambe. That *S. Iohn* did not see any Temple in the City, may not seeme strange; since Temples are erected in the Militant Church for foure ends; to wit, that the Word of God may be preached in them to the faythfull; that the Sacraments and Sacrifices may be celebrated in them; that Publike Prayer may be in them offered vp to God; And finally that due praises with singing & ioy may be performed to him. Now the preaching of the Word of God shall cease in Heauen; seeing there the increated *Verd* himselfe shall manifestly speake to all; And according to the preaching of *Jeremy* the Prophet. *cap. 31.* *Man shall no more teach his neighbour, or his brother, saying, Know our Lord: for all shall know me from the least to the greatest.*

Sacraments in lyke manner and Sacrifices shall not be necessary in that City; since neither Sins shalbe there

expiated, neither shall signes be there required, where things signified shall manifestly appeare. *Prayers and Landes* to God are heer vpon earth, performed in Churches and Temples, dedicated vnto God, because himselfe hath promised, that in such sacred places his eyes shall be open, & eares attē, for thus he speaketh to Salomon: *Paral. 7. Myne eyes shall be open, and mine eares erected to his prayer, that shall pray in this place.* But now seeing in the *Celestiall Citty*, God wilbe openly seene and heard of all men, therefore not a ny Temple seemeth to be necessary in that place. Hence then we may easily gather, why *S. Iohn* said, *And I saw no Temple in the Citty.*

But h̄er it may be demaūded, why *S. Iohn* subiōineth these words: *The God omnipotent, is the Temple thereof, and the Lambe?* For if no Temple be required in that Citty, why then is God himselfe said to be the Temple thereof? and not only the Temple, but also the Lambe? Or what explication can it haue, to say, that God and the Lābe shall be called Temples in Heauen? Or to what vse shall this Temple be in Heauen? In answer heerto, we are

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to recurre to the custome of the holy Scriptures, where one text or sentence doth comment, and exp̄aine another, and the more darke and obscure passage receaues its illustratiō from that which is more perspicuous and cleare. Well then, we thus reade in the 90. Psalm: *He that dwelleth in the help of the highest, shall abide in the Protectiō of the God of Heauen.* The sense and meaning of which Words is this: Who by a firme Confidence & Hope is ioyned with God, he (as it were) maketh to himselfe a house in God, in the which he may securely liue, as being exempt and free from all euill, The same may be said of *Prayses* and *Prayers* to God. For he that, through an inward reuerence, is conioyned with God, doth in lyke sort build to himselfe a place of Habitation in God, the which he inhabiting in that sort as he ought to doe, may therein pray, and offer vp his prayses vnto God.

So heer we say, that our Lord (the Omnipotent God of Heauen) is the Temple of the holy Citty; because all those holy *Cittizens* most intently and with a strong bent of seruour, meditating on the omnipotency of God

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So heer we say, that our Lord (the Omnipotent God of Heauen) is the Temple of the holy City; because all those holy *Citizens* most intently and with a strong bent of feruour, meditating on the omnipotency of God

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So heer we say, that our Lord (the Omnipotent God of Heauen) is the Temple of the holy Citty; because all those holy Cittizens most intently and with a strong bent of feruour, meditating on the omnipotency of God

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(and so by this meanes ioyned to him, by an inward reuerence) do dwell in him, and exhibit to him due prayes; and when they pray for vs, they are heard with a most willing and ready eare. In lyke manner, when they seriously contemplate the merits of *Christ*, who, as an innocent *Lambe*, delivered himself vp in oblation and sacrifice to God, for the odour of sweetness; they being firmly vnited by loue, and dwelling in him, as in a Temple, doe powre out their Prayers, and importunations for vs, and doe doubtlesly find the eyes of God open, and his eares attentiu, that they may obtaine in our behalfe any thing, for which they pray.

But if those blessed *Cittizens* be accustomed to dwell in God & in Christ, as in a Temple, thereby to offer vp their prayes and prayers for vs; what are we (poore men) to doe, who neither see God nor Christ? O would to God, that we might be so happy, out of the immense fauour of God, as to approach neere, to magnify and pray to God, as that now through true Humility and perfect reuerence, proceeding out of the consideration of his supreme

preme Maiesty, we being with God, might dwell in him, as in a most sacred Temple.

For then would we not performe our prayes and prayers with a yawning & heedles attentio, our thoughts being then fixed vpon other things; but with all serious and recollected deuotion we would exhibite gratefull Prayes to God, and profitable Prayers for our selues and our Brethren. And then would be accomplished and fulfilled that sentence: *The Sacrifice of praise shall glorify me; and there is the way, by which I will shew him the saluation of God.* Psal. 49. For diuine prayes offered vp as an *Holocaust* vpon the Altar of the Heart, and heated with the fire of Charity, doe ascend vp, in an odour of wonderfull sweetness, and doe obtaine, that a way may be opened to vs, by the illustration of the hart, to behold that true health or saluation, which God hath prepared for all that loue him. All which benefits those poore soules loose, who performe their Prayers with a wandering of the mind, and a voluntary driness of the Heart. And thus doe these men partake of the labour and

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130 *Of Eternall felicity.*
 paines with others, who pray, and
 sing Laudes to God; but of the diuine
 consolation, and tast before hand of
 the Heauenly Beatitude, they partake
 not at all.

*Of the meate and drinke of
 the Citty of God.*

CHAP. VIII.

Touching the Meate and drinke of
 the celestial Inhabitants, we thus
 read in the *Apocalyps cap. 22.* And he
 shewed me a riuer of liuing water, cleare
 as christall, proceeding from the seate of
 God, and of the Lambe. In the middell
 of the streete thereof, and of both sides
 of the riuer, the tree of lyfe, yielding
 twelue fruits, rendring his fruit every
 moneth, and the leaues of the tree for
 the curing of the Gentils. I partly feare
 that some who read this passage, may
 wonder at the parcimony of the su-
 pernall Citizens, and may be persua-
 ded that better prouisiō of meate may
 be had in this our peregrination: for
 heere in Heauen we heare nothing
 concerning meate, but of the fruite
 of

The second Booke. 131
 of one tree; and concerning drinke,
 but of the water of a riuer. But let such
 Men (who thus talke) call to mynd,
 that in the terrestriall Paradise (where
 no doubt there were better meats, thē
 are in this our exile and banishment)
 Adam had nothing els granted him,
 but fruites and herbs for his meate, &
 water for his drinke; and neuertheles
 those fruites, herbs, and water excee-
 ded the most delicious meates and
 wyne of this life, and yet were ma-
 ny degrees inferiour to the tree of life
 and liuing water of the Heauenly Pa-
 radise.

In this vale of misery, all Men are
 sicke, and haue their sense of Tast
 corrupted, through a certaine bitter
 sharpnes; therefore to take avway all
 kind of loathing, they haue found out
 diuers sorts of meates; But yet this de-
 licate variety of meates so diminisheth
 the loathing, as that it engendreth
 many diseases. In the earthly Paradise
 all men were sound and healthfull, &
 the salubrity and sweetnes of those
 fruites, and of that water was of that
 vertue, as that it could with incredi-
 ble delectatiō, perfectly nourish them
 (without any nauseous satiety) and
 con-

conferue them in their health : We may add heer to , that they had their meate and drinke euen abundantly , & this without any labour or paine of the body taken therfore. But howsoeuer these matters were in the earthly Paradise ; doubtlesly the liuely *VVa- ter* and the tree of *lyfe* in the City of God are not meate and drinke commo to Beasts with men (as the Waters & fruite here in the vale of our peregrination are) but they are of such worth , and in nature so diuine , as that the Prophet not without cause thus speaketh : *Psal. 33. They shall be inebriated with the plenty of thy house ; & with the torrent of thy pleasure thou shalt make them drinke ;* for these meats and drinke are not corporall , but spirituall and diuine things. The *VWater* of life is *VVisdome* , which we thus read : *Eccles. 15. She shall giue him VWater of wholsome VVisdome to drinke ;* And the tree of *lyfe* is that bread , of which in the same place we likewise read : *She shall feed him with the bread of lyfe , & understanding.* For as *S. Austin* teacheth , in corporall nourishments one thinge is meate , and another thinge drinke ; but in spirituall nourishments one

one and the same thing is both meate and drinke ; to wit , *VVisdome* , *Vnderstanding* , or intelligence ; since *Wisdome* is meate , as it nourisheth , it is also drinke , as it quencherth thirst.

Notwithstanding what is heere sayd , I grant also , that as by the water of *lyfe* ; *VVisdome* may be signified so by the tree of life *Chaeity* ; for thus we fynd in *S. Iohn* , *He who loueth not , remayneth in death* , 1. *Iohn 3.* And againe ; *We know , that we are translated from death to life , because we loue the brethren* And certainly as well to vnderstand , as to loue , are vitall Actions. Therefore it followeth , that the drinke in the City of God , is to drinke of that liuely riuer , which streameth from the fountaine of *lyfe* , which is God , to wit , to enioy the participation of that *wisdome* , by the which God is wise ; the which *wisdome* is most high , and not to be expressed in words. And the meate of those Saints , is to eate of the tree of *lyfe* ; that is , to enioy the participation of that ineffable Loue , with the which Goodnes it selfe (being clearely seene) may be loued , and with the which God (who is infinitely good , and the fountaine of all goodnes)

nes) doth loue himselfe. What these things are, may after a sort, come within the compasse of our coniecture but of our Vnderstanding they cannot, nor euer shall, vntill we arrive to that Citty it selfe.

Now where *S. Iohn* sayth, that the tree was vpon cyther syde of the riuer; and that severall moneths it yielded forth fruite; all this is to be vnderstood figuratiuely, that so by the similitude, or resemblance of corporal things, we may better apprehend spirituall things. For the Blessed *Euangelist* his scope was, to paint forth in words a tree of supreme goodnes and fertility, the which to performe, he describeth a tree, which groweth at the banke of a Riuer, & which through its owne goodnes, and through a continuall irrigation, bringeth forth fruit (not euery yeare only, as other trees vsually do, but) euery moneth. Neither doth the *Euangelist* meane, that there is only one tree in the Heauenly Citty, but many trees of the same kind, which grow vpon both sides of the riuer, running though the middst of the Citty; so as betweene one tree & another, the distance was not great, but

but of that conuenient space, as that the whole Citty may enioy both the benefit of the Water, and the fruite of the tree. The goodnes of the tree is intimated and signified, in being called *The tree of lyfe*. The fertility thereof is shewed, in that it bringeth forth fruit euery moueth. Thus it falleth out, that the Inhabitants of that Citty haue euery new & type fruit: new (I meane) of the present moneth, & type of the moneth next past; so as the fruit is neuer rotten, neuer dry, neuer vnpleasing to the tast. All which descriptions and circumstances do signify, and figure out the meate and drinke of the Blessed; to wit, *Wisdom*, by the which they perfectly vnderstand God, and *Charity* by the which they perfectly loue God; And this meate and drinke of the Saints being of chiefest worth, are neuer wanting.

Now where the *Euangelist* speaketh of the leaues of that tree conducing to the health of Nations, he may be thought to signify thereby, that during our banishment in this world, the fruites themselves of the tree of life are neuer lent to vs, but only certaine leaues of that tree, the which although

though they do not conferre eternall lyfe, neuertheles they are very medicinable to cure our diseases, to wit, the Concupiscence of the flesh, Concupiscence of the eyes, Pryde of life, and other such maladies, of which all of vs eyther in a high, meane, or low degree, are sicke. These *Leaues* are the diuine word of God, brought to vs, by the Prophets and Apostles from Heauen, that is, by diuine Reuelation. O how sweet an odour do these leaues breath forth to such, as haue the spirit of our Lord! Reade the Prophets, reade the Psalmist, reade the Gospels, read the Apostles, Peter, Paul Iohn, Iames, and Iude, all these leaues do euen breath forth Humility, the Charity of God, Virginity into the Readers hart, of all which the Philosophers are wholly silent: but this we are not to wounder at, seeing these leaues are the leaues of *Paradise*, those of the Philosophers, the leaues of the Earth. Therefore (O Christian Soule) gather these *Leaues* most diligently, and make to thy self of them a daily medicine; and from the worth of these leaues, make a coniecture what the fruit is; and loathing the draffe of

(swine;

swine, aspire with a breathles and incessant desire, to this fruite of Eternall lyfe which is aboue: of this meditate and let the remembrance thereof be euer deeply fixed in thy mynd.

*Of the Mysticall foundation of
the Citty of God.*

CHAP. IX.

VE haue already taken into our consideration the structure of the supernall *Ierusalem*, we will now intreate of another structure thereof. For a Citty doth not onely containe the foundations, the wals, the streets, but also the multitude of the Citizens, who in regard of the diuersity of their functions and offices, are also said in a figurative sense, to be the Foundations, Ports, or Walls, and the lyke. And perhaps the gathering, and liuing together vnder the same Lawes, is more properly called a Citty, then a continuation of a multitude of houses vnder the same walls; for thus doth *Tully* (in *sonnis Scipionis*) speake heereof: *Concilia ceterisque hominum &c. The familiarities, and companies*

Janies of men, linked together within one Law, are called Citties. Of this celestiall Cittie, which consisteth of Citizens, not only S. Iohn, but also S. Peter, and S. Paul do speake. In the Apocalyps cap. 21. we read: that in the twelue gates, were seene twelue Angels, and the inscription of their Names were the twelue Tribes of the children of Israel; and in the foundations were written twelue names of the twelue Apostles of the Lambe.

In S. Peter we thus reade: Vnto whome approaching, a living stone, of men indeed reprobated, but of God elect and made honourable, 1. Pet. 2. And you as living stones, be you made &c. To come to S. Paul: he thus writeth Ephes. 1. Now therefore you are not strangers, and forreners, but are Citizens of the Saints, & the domesticks of God: built upon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the highest Corner-stone. Therefore from all this we gather, that the Cittie of God hath for foundation or ground worke: the Apostles and Prophets; for the doctrine of the Apostles and the Prophets doth support the whole fabrick thereof. For sayth

Is the beginning of saluation. Now sayth is reuealed by the Apostles and Prophets, eyther by writing, or preaching the mysteries of the Trinity, the Incarnation, the Resurrection of the dead, the glory of the Saints, Eternall punishments, and other points transcending humane reason; all which we haue learned from the Prophets and Apostles, to whome God hath vouchsafed to reueale these Mysteries. For although Fayth hath no place in the blessed Soules, because that which they did belieue, they now see (but what is seene is not believed, but knowne;) notwithstanding the Prophets and Apostles are sayd to be the foundation of the supernall Cittie, because Faith is the beginning of saluation, and therefore the beginning of Beatitude.

But because S. Peter teacheth 1. Pet. 2. That we (as living stones) are built upon Christ: And S. Paul 1. Cor. 3. sayth: Other foundation no man can lay besides that which is layd, which is Christ Iesus: Therefore there is one foundation, and there are also twelue foundations, as S. Austin (in explic. Ps. 6.) teacheth, because in the twelue

Apostles Christ was: for he, or his Spirit did speake and teach by thē. Heare the Apostle himselfe, 1. Cor. 13. *Do you seeke an experiment of him, that speaketh in me, Christ?* Heare Christ himselfe saying; *Who so heareth you, heareth me.* And in another place: *It is not you that speake, but it is the spirit of your Father, that speaketh in you.* And it is not to be doubted, but that one and the same spirit is of the Holy Ghost, of the Father, & of the Sonne. From whence we may further learne, that by the twelue foundations, not only the twelue Apostles are vnderstood, but also all those, who first preached the same sayth with them; since otherwise S. Paul himselfe, Barnabas, and the seauenty disciples (all who were not of the number of the fore sayd twelue disciples) should not haue belonged to these foundations; yet neither the Prophets theſe things should appertaine thereto; And thus (which God forbid) we should make the Apostle liar, who said, that we are built vpon the foundation of the Apostles and Prophets.

But here occurreth no small doubt to wit, How Christ can truly be called

the foundation of this Edifice or building, since he is the chiefe Corner-stone thereof, as the Apostle speaketh, and is exalted aboue the head of the Angle, or Corner, as the Prophet affirmeth. For how can the same stone be in the highest and lowest place? be in the foundation, and in topp of the building? But he that shal call to mind, that these words are vsed in a Metaphoricall sence, will easily conceaue, how by reason of diuers functions or offices; contrary words may be applied to one and the same person. For not only Christ, who is both God and Mā, but euery Prelate in his owne Church, is both the foundation, & height, because as he is the foundation, he ought to sustaine the burden or weight of the Edifice; to tolerate the infirmities of all; and in this respect to be vnder all; And yet the same Prelate, as being the Summity, or height of the building, ought to be aboue all, to comaund all: & to be obeyed by All Therefore with much more reason, may Christ, as the foundation of the Church, be of Power to beare all vp, through his authority and vertue: And withall, as he is placed in the head of the angle, may co-

ioyne two Walls together, and constitute one People of the *Gentils* and the *Iewes*, and so preside ouer All, and command ouer All.

Of the mysticall Port, or Gate
of the City of God.

CHAP. X.

IT now followeth, that we consider the ports or gates of this Celestiall Ierusalem. The common exposition of Interpreters, is, that by the Ports are vnderstood the Apostles; which expositours doe herein follow the iudgement of *S. Austin*, in exposition of *Psal. 86*. But the *Euangelist*, *Apoc. 21*, speaking of the Gates, maketh mention of twelue Angells, & twelue Tribes of the Childre of Israel, whose names (he said) were written in the twelue gates of the City of God; but of the twelue Apostles he there speaketh not at all. Yet from hence it followeth not, that the sentence of *S. Austin*, (and of others following him) is false; since *S. Iohn* speaketh mystically, and not as the Words doe sound, and there

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speaketh as a Prophet, not as an Historian; and all that description of his is euen most redundant of mysticall significations.

The Land of Promise was (by the ioint consent of all) a figure of this Heavenly City. Abraham was the first to whom Promise of that Land was made, for thus doth God speake to Abraham: *Gen. 13*. All the Land which thou seest, will I giue to thee, and to thy seed for ever. And the Apostle conspiringly saith the like: *Gal. 3*. To Abraham, and his seed the Promises were made; And a little after: God gaue it to Abraham by Promise. Isaac was the sole heire to Abraham, *Ismael* (who was the Sonne of a handmaid) being excluded, the Scripture thus speaking thereof: *The Sonne of the Handmaid shall not be heire, with the Sonne of a Freewoman*. The Sonne of Isaac, was only *Iacob*, *Esaue* being excluded, who sould his birth-right; Of whome the Prophet *Malachy* thus speaketh: *I loved Iacob, and hated Esaus*. Which sentence the Apostle speaketh to the Romans *cap. 9*. The Heyres of *Iacob*, were all his Sonnes, which were twelue, not any of them being disinherited

herited; And thus the Land of Promise was deuided among the twelue Tribes of Israel, as appeareth out of the Book of *Iosue*.

Now this therefore is the cause, why *S. Iohn* in the *Apocalyps* said, that the names of the twelue Tribes of Israel were written upon the twelue Gates, to wit, because the Port or Gate of entering into the Land of Promise, was that Hereditary right, which belonged to all, and only the Sonnes of Israel. But as I noted a little aboue, the Apostle *S. Iohn* speaketh mystically; and by the twelue Tribes of Israel, are vnderstood true Israelits, not according to the flesh, but according to the Spirit, and Faith; and consequently the twelue Apostles, and their spirituall Children are vnderstood thereby. For as *S. Paul* expressly teacheth: *Rom. 9.* *Not all that are of Israel, be Israelites: Nor they, which be the seed of Abraham, all be children. Which Apostles* little after compareth Israel to a Tree of which many boughes are broken through incredulity; and others inserted and implanted through faith. In this sense the *Gentills*, being conuerted to the faith, did begin to become the

the children of Israel; and many of the Iewes did cease to be true Israelits.

Saint Austin demonstrateth and explaiateth all these points very largely, thus writing: *Ep. ad Afric.* *Are not these great wonders, and a deep mystery, that many not borne of Israel, should be Israel, and many should not be the Children, who are the seed of Abraham? But how cometh it to passe, that they are not? and how cometh it to passe, that the other are? I will shew.* Those are not the Sonnes of the Promise, who do not belong to the grace of Christ, but are the Sonnes according to the flesh, so enjoying an empty name or title; and therefore they are not Israel, as we are. Neither are we Israel, as they are; for we are Israel according to spirituall regeneration; they are Israel, in respect of carnall generation. And a little after the said *S. Austin* thus further enlargeth himselfe, saying; *Euen among the Nephewes of Abraham, the Sonnes of Isaac, those two brethren (I meane) Esau, and Iacob who after was called Israel, this great and deepe mystery taketh place, of which point the Apostle speaketh, when by Isaac he maketh mention of the children of the Promise,*

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belonging to the grace of Christ. Certainly this Apostolicall and Catholike doctrine evidently sheweth, that according to the origine of the flesh, the Iewes did belong to Sara, the Ismaelits to Agar; But according to the mystery of the Spirit, the Christians did appertaine to Sara, and the Iewes to Agar. In like sort, according to the origine of the flesh, to Esau (who is also called Edom) the offspring of the Idumeans belongeth; and to Iacob (who was also called Israel) the Progeny of the Iewes appertaineth. Lastly according to the mystery of the Spirit, the Iewes belong to Esau, and to Israel the Christians.

Thus far S. Austin; Who fully instructeth vs, that Christians are true Israelits, not according to the flesh, but according to the Spirit, and consequently are the true Heyres of the Land of Promise, which is in Heauen. And thus it appeareth, that the Gates of heauenly Ierusalem haue the Names of the twelue Tribes of Israel written vpon them: because the Port or Gate by the which entrance is made into that Heauenly Land of Promise, is the right, or title of the inheritance of the Sonnes of God; who alone are true
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and sincere Christians, being the Sons of the Holy Apostles, which are vnderstood by the name of Israelits, that is, by the Sonnes of Iacob the Patriarke. Now where S. Iohn addeth, that in those gates were twelue Angells; this signifieth, that the Angells are the keepers or warders of the gates; their office being to take care, that not any doe enter therein, who haue not right of Inheritance: And perhaps for this reason, S. Michael (the Archangell) is pictured with a paire of ballance or weights in his hand, in that by the Ministry of the Angells, subiect vnto him, he doth examine and weigh the meritts of those, who doe seeke to aspire to this Heauenly Citty. Thus much touching the Gates.

*Of the Mysticall stones of the
Citty of God.*

C H A P. XII.

THE rest of the Edifice consisteth of stones, which are all the faithful, that are built vpon the foundation, as the Apostles S. Peter, and S.
N a Paul

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Paul haue perispicuously expounded. Now since this part of the building extendeth it selfe to all men, I should it a thing conuenient, to consider the conditions and qualities, which are requisite for all those, who couet to be built vpon the foundation of the Apostles and Prophets, vnder the supreme Corner stone, *Iesus Christ*, so as they may not only be in the City of God, but themselues may be that high, and most happy City of God.

Three things concurre to the end a man may be built vpon so noble and worthy a foundation. First, that he be a stone; Secondly, that he be a living stone; lastly, that this stone be curiously polished, and squared. First then we ought to be stones, not Wood, not Hay, not straw, that so we may make a solid and firme Wall; that is, we ought to be graue and stable Men, persevering in Fayth, in Charity, in Humility, in obedience of the Commandements, and not suffer our selfs to be carryed away and blowne to and fro with every wind of doctrine, as Heretiks are accustomed to be; neither violently to be possessed with

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seuerall desires and Passions as some light and vsteddy Catholiks are wont to be. For not any of these Men are admitted by the builders of the eternal City, but only serue to make poore and weake cottages, which are after presently ouerthrowne and ruines. We ought also to be *living stones*, as *S. Peter* admonisheth, that is, to be full of Charity, of the Spirit of lyfe, as the Corner stone *Christ* is, who though he once dyed in flesh, yet he euer liued in spirit, and according to the flesh did reuiue, after he had tasted death, and is neuer after more to dye. Dead stones do buyld and make dead howses, I meane corporall howses; whereas the spirituall howse or rather the City of the great King (which is both spirituall and Heauenly) requirereth spirituall stones, and in this respect *living stones*.

To conclude, it is necessary, that we be stones artificially wrought and squared; not stones vnpolished, and without forme, because such building is best sorting to the most noble City of all Citties. So we read, in *Iudith* 1, that *Arphaxad* (the King) did build the City *Ecbatani*s, of squared and

cut stones. And if King Salomon built the Temple of our Lord here vpon earth, of polished, carved, and curious stones; what stones then ought to be vsed for the building of that Eternall Citty, which infinitely is exalted aboue all other Citties? But this squaring & working is to be performed in this life and not in Heauen; The figure, or Type wherof, was the building of the Temple of Salomon; for thus we read in the third of the Kings cap. 6. *VWhen the House was building, neyther hammer, nor hatchet, nor any toole of Iron was heard in the House.* Because the stones were hewed, cut, and so perfectly and euenly squared far from the house of the Lord, as that when they were brought to the Temple, they were put in their place, without any noyse, or sound of the Hammer. Therefore we gather from hence, that no sound or blow of the striking Hammer shalbe heard in the *Celestiall Ierusalem*; for ther shalbe no persecution, no tribulation, no penitentiall labour, no complayning, no dolour, no heauines; And therefore the stones designed to the glory of this Heauely house, ought in this vale of misery and reares to be polished

polished with strokes and pressures; for thus the Church singeth.

*Tunsonibus, pressuris
Expoliti lapides,
Suis cooptantur locis
Permanus artificis,
Disponuntur permanfuri
Sacris edificijs.*

That is, *The Stones being polished with knockings & pressures, are made apt for their places by the hands of the Worker. man; And so they are disposed for ever to remaine in the sacred buildings.*

Thus heer in this world the burden of penance is necessarily to be vndergone, since we all offend in many things, as *S. Iames* affirmeth cap. 3. Heer our carnall concupiscences are to be tamed; Here our proper Wills are to be ouercome; Heer our Body is to be brought into seruitude; Heere the buckler of fayth through an indefatigable labour is to be interposed against the fyery darts of vncleane Spirits: Since otherwise if we cannot endure the stroke of the Hammer, how can we then expect to be admitted by the Heauenly Architect, vnto the structure of the *Celestiall House*? O! that Men would vnderstood and conceaue, of

how great a good they deprive themselves, whiles they do auoyd and decline the Hammer of persecution, and cannot (at least will not) suffer any incommodity or losse, any asperity, any thing bitter and aduerse vnto them; they would then, doubtlesly change their courses; they would rurne banquettings and good fellowship into fasting; delicate and costly apparell into hayre-shirts; and idle discourtesies and vnnecessary words into watching and prayer. And if they suffered any iniustice or wrong at the hands of false Brethren, or open and professed enemies, they would not (in requitall) meditate vpon reuenge; but they would giue thanks to God, and pray euen from their heart for their Calumniarours & Persecutours, because *The sufferings of these tymes are not cōdigne to the glory to come, that shalbe reuealed to vs. Rom. 8.* And in that; *Our Tribulation, which is now momentary and light, worketh aboue measure exceedingly an eternall weight of glory in vs. 2. Cor. 4.*

And certainly if we cast our eye backe vpon those liuing stones, who are gone before vs towards the stru-

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cture of this Heauenly edifice, we shal behold ech one of them to haue ben hewed with knockings or strokes, and polished with seuerall pressures. *Christ himselfe (the most precious Corner-stone, who did not stand in need of any hammering or working vpon) did so suffer for vs, as that by such a sufferance he did leaue to vs an Example, who, when he was reuiled, did not reuyle, and when he suffered, he threatened not 1. Pet. 2.* In like sort, all the Apostles could say with S. Paul: *untill this houre we do both hunger and thirst, & are naked; and are beaten with buffets, and are wanderers, and labour working with our Hands; we are cursed, and do blesse; we are persecuted, and sustaine it: we are blasphemed, and we do beseech; we are made the out-cast of this World, the drosse of all. 1. Cor. 4.* What may we relate of the Martyrs; did not they all, being cut and wrought by many tribulations, calamities, and most bitter deaths, ascend to the edifice of the Heauenly Ierusalem? I passe ouer the Holy Confessours, Ancho-rets, Virgins, Widdowes, and all others, gratefull to God, who had not beene admitted to this Celestiall building,

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ding, if they had not crucified their flesh with their vices, and had not proclaimed open warre and hostility euen against themselves.

Neither this refining and polishing of the liuely stones was necessary only after the comming of Christ; but it was practised euen from the beginning of the world. The first *living stone* was *Abel*, who was cruelly slaine by his owne brother *Cain*. The holy Patriarke *Ioseph* was sold by his Brethren. *Tobias* receaued these words from the Angell: *Because thou wast acceptable to God, it was necessary, that temptation should proue thee.* Tob. 12. The Angell said not; because thou wert a sinner, and hateful to God, it was needfull that thou shouldst be punished with blindness and pouerty; But the Angell said: *Because thou art gratefull to God, as being a iust and holy man; therefore as a living stone, designed to the celestiall edifice, it was necessary, that thou shouldst suffer the hammer of Persecution.* Which of the Prophets escaped Persecution and Iniuries coming from the wicked? What torments did not the blessed children of the *Machabees* endure? But let vs heare

heare the Apostle (touching this point) preaching of the Saints of the Old Testament: *They had triall of mockery and stripes, and also of bands and prisons: They were stoned, they were hewed, they were tempted; they died in the slaughter of the sword: They went abroad in Sheep-skins, in Goate-skins, needy, in distres, afflicted, of whome the world was not worthy; wandering in deserts, in mountaines, and denes, and in the Caves of the earth.* Heb. 11.

And now, ô Christian Soule, what canst thou reply hereto? If the hammer of the builder did not spare those Men, of whome the world through their eminent sanctity, was not worthy, that thereby they might be squared, laboured, and made fit for the celestiall Edifice: what then shall become of thee, and such as are lyke to thee, to whome sinne is pleasing and gratefull, but all pennance & satisfaction for sinne, most grieuous and vngratefull? One of these two fortunes perforce thou must vndergo, to wit, eyther thou must be hammered in this life, or in Purgatory; or els thou shalt not haue any place in that sublime building, but in lieu thereof the

the hammer of Hell, for all eternity shalbe striking vpon thee. Why then (O poore Soule) wilt thou not rather suffer to be wrought fayre & polished in this life, through a short and sleight tribulation, then in the next lyfe to be reprobated, and cast into that place, where thou must suffer an euerlasting and intollerable pressure, and bruising of the hammer?

Neither oughtest thou to sleight or litle regard the Purgatory-refyning and hammering in the lyfe to come, since that punishment (though not eternall) is most grieuous and oftentimes of longer continuance then any Paine of this life. Heare S. Austin in Psal 37. discoursing of this point. *Disce, saluus eris, sic tamen quasi per ignem &c.* It is said. Thou shalt be saved, as it were by fyre: And because it is sayd, thou shalt be saved, therefore this fyre is contemned; and yet is more insupportable, then any thing which man can suffer in this lyfe. Thus this holy Father, who further addeth, that the paines of Purgatory do exceed all punishments inflicted vpon Theeues and other malefactours, as also all the torments of the Martyrs; There-

fore

fore such men are euen fooles, and deprived of all true Iudgement, who contemne the fyre of Purgatory, and do abhorre all tribulations of this present lyfe.

But obserue how other fathers conspire with S. Austin herein. S. Bernard thus writeth: *Know you this that such sinnes which are in this lyfe neglected, shall be punished a hundred tymes more in the purging places, euen till the very last farthing be payed.* *serm. de obitu Humberti Monachi.* To conclude, S. Anselm in these words agreeth with the former father: *Sciendum est, quia grauior est ille ignis &c.* We are to know that this fyre is more insufferable, then any thing, which man can endure in this lyfe. For all the torments heere vpon Earth, are more sufferable and easy: And yet men for the auoyding of those paynes here, will performe any labour whatsoeuer imposed vpon them. How much better then is it & more profitable to do those things, which God commaunds vs, that thereby we may not suffer those other paines, farre more horrible and grieuous? *Ansel. in explicat cap. 3. ad Cor. 1.*

of

*Of flying from the Citty of
the World.*

CHAP. XII.

NOW hauing explicated the structure and building of the Citty of God; it remaineth that we briefly shew, what is chiefly requisite, that men may be ascribed, and admitted Citizens into this most happy Citty. This may be declared euen in one word; to wit, that we doe renounce and disclaime from the Citty of this World, and that in the meane time we liue here, as strangers or pilgrims, for it is *impossible for vs, to be both Citizens of this world, and Citizens in the Heauenly Citty.* And a man no sooner giueth (by disclayming from it) his last farewell to this World, but that he is instantly admitted into the bosome of the Citty of God. But let vs stir more fully the earth, or mould, about the roote of this point.

Well then, there are two Citties set downe and declared to vs in the Holy Scripturs, The *Earthly Citty*, which

which began in *Cain*, who first vpon earth builded a Citty, as we reade in the booke of *Genesis cap. 4.* And the *Celestiall Citty*, taking its beginning in *Abel*, of which Citty not *Abel*, but God was the Builder and Workman, as aboue we haue shewed out of the Apostle, *Heb. 11. Babylon the Great* (which signifieth the *Confusion*) was a figure of that Citty of the world: And *Ierusalem* (which is called, *Visio Pacis*) was the type of this *Heauenly Citty*; which is the Citty of the supreme King. The Cittizens of the earthly Citty are those, who not only in body, but in soule doe inhabite the earth; who euen adore the earth, who gape after earthly pleasures and profitts; who tumultuously fight and strue for them; finally who are wholly drowned in the pursuite thereof.

The Prince of this Citty is the *Diuell*, who being cast out of the *Celestiall Citty*, first possessed the Tyranny of the earthly Citty: for though our Lord, approaching were vnto his Passion said, *Ioan. 12. Now is the iudgment of the world; Now the Prince of this world shall be cast forth*; and accordingly our Lord did truly drue him forth

forth with the staffe of his Crosse, and through the said Crosse did triumph over him; according to those words of the Apostle Coloss. 2. *Spoyling the Principalities and Potentates, haue led them confidently in open shew, triumphing over them in himselfe*; notwithstanding this is not so to be understood, as if the Diuel were wholly cast out of this world, or had lost all Principality thereof; but that he is cast out from all those, and among all such hath lost his dominion and Em. pyre, as haue ranged themselves vnder Christ, and who flying out of the *terrene City*, are designed to the *Heauenly*.

That the Diuel exerciseth his rule and gouernment yet in this City of the world, the Apostle teacheth, when he saith: *Our wrestling is not against flesh and bloud, but against Princes and Potentates, against the rulers of the world of this darknesse: Ephes. 6.* Therefore as yet Sathan with his ministers hath his rule and gouernment in this world, and is Prince thereof, I meane, of worldly men, and Cittizens of the earthly City; of which world S. Iohn saith cap. 5. *The whole world is set in wickednesse.* As if he would had said:

The

The world adhereth to its head, who is called *maligne*, or *wicked* transcendently; or, the world is vnder the gouernment and power of the *wicked* Diuel.

But to proceed further. The Cittizens of this *Heauenly City*, are those, who being already blessed, doe reigne in the *Kingdome of Heauen*; as also all those, who remaining yet in mortall body, doe inhabitate the Earth; yet this not in Heart, but only in Body; since in heart and soule their *Conuersation is in Heauen*, and they couet to be *dissolued*, and with Christ, who is the King of the *Celestiall City*. But now because the celestiall Cittizens are promiscuously mixed with the earthly Cittizens, therefore the holy Scriptures say (for greater distinction) That the Cittizens of Heauen are *in the World*, but not of the *World*; And that they are in the World, not as Cittizens thereof, but as strangers and Pilgrims, for S. Peter speaketh: *I beseech you, as Strangers and Pilgrimes, to refrain from carnall desires: 1. Pet. 2.* But of the Cittizens of the earth the Scripture changeth its style, and thus speaketh of them: *They are strangers of the Testa-*

ment

ment, hauing no Hope of the Promise, and without God in this world, *Ephes. 2.* Now these things being thus, Let no man deceaue himselfe, nor dreame, that he can be a Cittizen of the world, and withall a Cittizen of Heauen. The Cittizens of the World, are of the World; The Cittizens of Heauen, are not of the World. To be of the world, and not to be of the world, are contradictory, and incompatible together; and therefore cannot brooke any conuinction; In regard whereof let those men then, (to whom the world and earthly matters are grateful) not perswade themselues, that they can haue any place in the Heauenly Citty, except they first goe out, and (as it were) wholly forsake the world, voyding their iudgements and wills of all earthly Pleasures, and Benefits.

But because these Points are high mysteries, and are vnderstood by few, at least not thought and meditated on as they ought to be; therefore to the end, that no man at the last day may pretend ignorance, there is not any thing, which the Apostles and Euangelists doe more often inculcate and

repeate,

repeate, then this one point, Heare our Lord: *Ioan. 8.* You are of this world, I am not of this world. Againe, he thus speaketh to the Apostles: If you had beene of the world, the world would loue its owne; but because, you are not of the world, therefore the world hateth you. Heare S. Paul *2. Cor. 3.* The wisdom of this world, is foolishnesse with God. And againe: You ought to haue gone out of this world. And yet more; That we may not be damned with this world. Heare S. Iames: *cap. 4.* Know you not, that the friendship of this world, is the enemy of God? VVho soeuer therefore will be a friend of this world, is made an enemy of God. Heare S. Peter: Fly the corruption of the concupiscence which is in the world. *2. Pet. 1.* Heare S. Iohn: Doe not you loue the world, or those things in the world: *1. Ioan. 2.* And againe: If any man loue the world, the charity of the Father is not in him; And yet more *cap. 5.* The whole world is set in wickednes. To conclude heare our Lord himselfe, speaking in prayer to his Father: *Ioan. 17.* For them doe I pray, not for the world doe I pray, but for them, whom thou hast giuen me. And the world doth hate them, because

they are not of the world, as also I am not of the world.

Now from hence we may gather most euidently, that the world is so (as it were) excommunicated and cursed by God, as that *Christ* thinketh it not conuenient to pray for it. Yet may it be here objected, that if *Christ* doth not pray for the world, how is it said: *Iohn. 3. God so loued the world, as that he gaue his only begotten Sonne?* What, doth the Father loue the world, and the Sonne hate the world? Or how doth the Sonne exclude the world from his prayer, which the Father doth not exclude from his loue? *S. Austin* expounding this later place, saith, that the world for whom *Christ* denied to pray, signifieth only the wicked; according to which acceptance, the Apostle saith, *so that we may not be damned with this world.* 1. Cor. 11. But we may here further say, *Christ* did not pray for the world because such things, as he then prayed for his Apostles, did not in any sort agree to the world. For he prayed for the gift of Perseuerance; *Keepe them* (saith our Sauour, *Iohn. 17.*) *in my Name,* And withall he prayed, that

they might obtaine eternity of glory, saying: *I will (Father) that where I am, they may be also with me, that they may see my glory.* But these things are not agreeable to the world for neither is the world (except it be afore cleansed of its filth and endure) apt for the Kingdome of Heauen: euen as it is not fitting, for a man that is bemyned with dirt in riding, to enter into the bedchamber of a King. God doth truly loue the world, and for it gaue his only Sonne, thereby to cleanse and purge the world, that it may be fit for his Kingdome; And so *Christ* prayed for his Crucifiers, not, that they shoud perseuere in that state, in which they then were; but that his Father might pardon them, and in pardoning of them, might cause them to leaue, and goe out of the world. And therefore though *Christ* did say, *I do not pray for the world;* yet he adioyned a little after these words: *That the world may beliene, that thou hast sent me.* Thus the closure of all is, *Christ* prayed for his owne Disciples, not for the world; because except a man doe first goe out of the world, before he goe out of his Body, he can ne

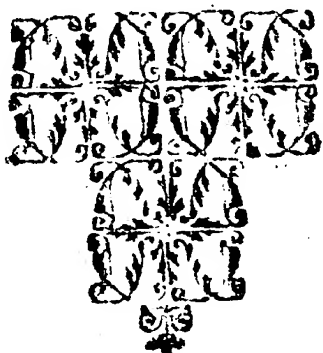
uer arriue to the Kingdome of Hea-
uen.

Whosocuer therefore doth thirst after that supreme and high Citty, let him hasten to goe out of the world, for feare least his last day may suddenly and vunexpectedly surprize him, and take him out of this life, when he shall be depriued of all hope of his conuersion. But if he be once happily gotten out of the world, then let him forsake the same with all its concupiscences, that he may daily meditate only of the Citty of our Lord, and that he may euen protest with the Holy Prophet: *If I shall forget thee, O Ierusalem, let my right Hand be forgotten; let my tongue cleaue to my mouth, if I do not remember thee, if I shall not set Ierusalem in the beginning of my ioy. Psal. 136.* For this is the true Character, or Note of the Cittizens of the Eternall Citty; to wit, to be more desirous to want both tongue and hands, then to speake, or attempt any thing against the loue of God their Father, and their Celestiall Countrey; that so the beginning of their ioy, may be the Citty it selfe, which replenisheth its Cittizens with such beatitude, as that no worldly felicity

licity can delight them; and thus the only remembrance and expectation of future ioyes, is sufficient in this their banishment to comfort them.

I hold it conuenient, to close vp this Booke with the words of S. Austin, that such, who will not perhaps believe me, may not doubt to giue credit vnto so great and worthy a man. This Father in these following words doth expresse, which is the true note of the inhabitants of the Citty of the world, and of the Citty of God, Thus he then writeth: *Omnes qui terrena sapiunt &c.* All those, who are wholly immersed in earthly affayres; All, who doe preferre a temporary felicity before God; All, who seeke after their owne things, not after those of Iesus Christ, doe belong vnto that one Citty, which mystically is called Babylon, and which hath the Diuell for their King. But all such others, who bend their labours to things, which are supernall and aboue; who are euen absorpt in the meditation of Celestiall matters; who liue in this world with all sollicitude and care, that they doe not offend God, or sinne; who sinning, are not ashamed to confesse their offences; finally who are humble, meeke, holy,

*holy, iust, pious, good: All such (I say)
belong to that one City, which hath
Christ for its King. Thus saie Saint
Austin, in explicat. Psal 61.*



OF



OF THE ETERNALL
FELICITY
OF THE SAINTS,
Vnder the Title of the House
of God.

THE THIRD BOOKE.

*That all the Blessed are the Do-
mesticks, and Sonnes of God.*

C H A P. I.

T Reioyced in these thinges,
which were said to me: VVe
shal go into the House of our
Lord sayth the Royall Pro-
phet, *Psal. 121.* Certainly it is a great
and ineffable cause of reioycing for a
good and faithfull seruant after he hath
paynesfully

paineſully laboured in the Vineyard, or hath multiplied his Talents, through negotiation and trafficke, or (as firſt) hath gained the *Prize* in the race; or hath deſerued the *Crowne* in warre & ſpiritual fight; or hath diligently fed the ſheep committed to his charge, courageouſly and valiantly defending them from wolues; for then ſuch a man, after the accompliſhment of all theſe his labours, doth with all alacriety & cheerfulneſe enter into the *House* of his Lord. But let us firſt conſider, why that is called a *House*, which a litle before was called a *Citty*. Truly we cannot thinke, that the cauſe of this appellation is, that this *House* is ſtrait, or narrow, and therefore doth deſerue the name of a *Citty*; ſince indeed it is of that largeneſe, as that in greatneſe, it giueth not place to any *Citty*, or *Kingdome*. Giue care to what the Prophet *Baruch*. cap. 3. (by way of acclamaion) ſpeakes hercof: *O Iſrael, how great is the Houſe of God, and how great is the place of his Poſſeſſion!* It is great, and hath no end. Why then may not ſo great a *House* juſtly be called a *Citty*.

The firſt reaſon hercof then is, be-
cauſe

cauſe the bleſſed, though they be ſpred throughout the Kingdome of Heauen, are the domeſticks and familiars of our Lord. For perhaps a man might imagine, that if mention were made only of a *Kingdome*, or of a *Citty*, that many might be in the Kingdome of Heauen, and in the *Citty* of God, who did neuer ſee God, nor were euer admitted to ſpeake or haue any entercourſe with God but onely by the mediation of other greater Saints. But becauſe the matter ſtandeth farre otherwiſe; and that all the Saints do euer ſee God do cōuerſe with him, and do ſpeake to him face to face; whether they be the ſupreme Seraphims and Cherubims, Patriarches, Apoſtles, Prophets, inferiour Angels, and the loweſt Saints. For euen of our Angels Gardians, who belong to the leaſt degree of Angells, our Lord thus ſaith: *Matth. 18. Their Angels in Heauen alwayes do ſee the face of my Father, which is Heauen.* And the Apoſtle writing to the *Ephesians* cap. 4. auerreth, that all the Saints are not only the Citizens of God, but euen the domeſtick friends of God. Therefore from hence I inferre that the habitation of the Saints is not only called

led a *Citty*, but also a *House*. There are doubtlesly diuers *Māsons* in *Heauen*, to wit greater, and lesser; there are also seuerall *Crownes*, some more illustrious, others not so illustrious, according to the disparity and inequality of merits; neuertheles all those *Cittizens* are blessed and happy, and are cleane in hart, and replenished with *Charity*. We may then from hence cōclude, that there is no Saint, who is not in that celestiall house, and who seeth not *God*, and conuerseth not with him, as a domesticall and familiar friend; howsoever contrary hereto in other Kingdomes and *Cities*, there are many, who neuer see the King, and most few they are, to whome he vouchsafes any speech, or familiarity.

Another reason, why the *Citty of God* is called a *House*, may seeme to be, in that in a *Citty* many do see the King, and do speake to him; yet all those are not the *Domesticks*, *Sonnes* & *heyres* of the King; but only those, who dwelling in the Kings *Pallace*, are acknowledged by the King, for such. But now in the *Kingdome of Heauen* and in the *Citty of God*, all the *Saints*, whether

whether of higher or low degree, are truly the *Domesticks* of *God*, and *Brethren* of *Christ*; & by reason hereof they are linked together in the strait coniunction of fraternity or brotherhood; so as the *Superiours* among them do not contemne their *inferiours*, neither with them is any cōtention or malignity. For when our Lord did teach the *Pater noster*, that chiefe Prayer, which is daily to be recited; he in these words excluded not any man; and when at the day of Iudgement he shall say: *Come you Blessed of my Father, possesse you the Kingdome, prepared for you from the foundation the World.* *Matth. 25.* he shall not except any out of this most comfortab'e inuitation. And when the Apostle said to the *Romans*, *cap. 8.* *whosoever are governed with the spirit of God, those are the Sonnes of God; and if Sonnes, Heyres also; Heyres truly of God; and Coheires of Christ:* He in these words shutteth out no man, whether great or litle, so that he enioyeth the Spirit of *God*, and will suffer himselfe to be sterner and guided therewith. Which one Point is doubtlesly common to all the regenerate in *Christ*,

Christ, persecuting in Fayth, Hope, Charity. In like sort *S. Peter*, 1. *Pet.* 1. promisseth to all the regenerate, an incorruptible inheritance, incontaminated, and not decaying, being reserved in Heauen. To conclude *S. Iohn* without any exception thus preacheth to all the iust: see (I pray) what manner of Charity the Father hath giuen vs, that we should be named, and be the Sonnes of God. 1. *Iohn* 3.

From all this then we gather that the Place of habitation of the Saints is a House, and not only a City or Kingdome; in which house all are Domesticks, Sonnes and heyres of the great King, and all of them are beloued of God, as Sonnes, and of Christ as brethren; & that they may by good right say with the Prophet: *Psal.* 132. *O how good and pleasant a thing it is, for brethren to dwell in one?* For what greater consolation and comfort can be imagined to a man, then to conuerse with innumerable Angels, with men of all degrees, eyther superiour, equall, and inferiour to him, and he to be beloued of them all with most sincere affectiō, as a brother, to be vsed as a brother, & embraced & entertained as a brother?

Of

Of the greatnes, and Beauty of
the House of God.

CHAP. II.

ANother reason, for which the Habitations of the Saints is called a House, may be taken from that, Houses (especially the houses of Kings) haue many ornaments in their Halls, in their Bedchābers, in other withdrawing roomes, which the rest of the City doth want. For who can recount the Arras, Tapestry, precious vestmēts, plate of Gold and Siluer, with the which the Palaces of Kings do glitter and shine? Neither are these interiour ornaments only of great worth and pryce; but also the externall and outward building it selfe is accustomed to be most admirable for the goodly marble, stately Pillars, gilded Porches, hanging gardens, and such other delicacies, which is ouer long to relate,

Salomon King of *Ierusalem*, after he had built a Temple to our Lord, with such cost and charges, as was fitting,

P 4

did

did make a Pallace for himselfe with such profuse cost, as that he spent thirteene yeares in the building of it; although he had many Maisters and Overseers of the whole Fabricke, and had (at hand, with small labour) great store of precious and curious marble, and other stones, and abundance of Cedar-trees. And not with lesse charge and magnificence did he erect a Pallace for his wife, being the daughter of the King of Egypt, so sumptuous, as it seemed incredible. Therefore when the Sacred Scripture calleth that Habitation, the *House of God*, which in other passages therof, it calleth the *Citty of God*, and the *Kingdome of Heauen*, it seemeth to insinuate, that all that Citty, and Kingdome is as resplendent and glorious, as any Regall house or Pallace. For as we haue learned aboue, out of the Prophet *Baruch*; the *House of God*, is of that largenesse and extension, as that it is able to comprend and containe the whole *Kingdome of Heauen*.

It seemed (a little aboue) a thing worthy of admiration, if any whole Kingdome should appeare to be of
that

that splendour and fayrenesse, with which its chiefe Citty is adorned: Who then will not rest astonished, when he shall thinke, that the whole Kingdome of Heauen is styled the *House of God*, in that, it is all stately, all fayre, all precious, as becometh the *House of God* to be? Therefore with good reason did the Prophet *Dauid* burst forth into those words: *Psal.* 83. *My soule euen coueteth, and fainteth vnto the Courts of our Lord.* For who doth not thirstingly desire to see and possesse a most noble Kingly house, which in its spacious greatnesse may equall any Kingdome? As on the contrary, to see and enioy a most ample and large *Kingdome*, which for ornaments, splendour, and magnificence may contend and compare with any Princely house or Pallace? Neither would our soule only desire the fruition of such a *House* & such a *Kingdom*, if attentiuely it did thinke thereof, and confidently belieue the same; but it would be wholly absorpt, and euen faint, and transgresse its owne limits through the incredible beauty, and Worth of so great a matter.

But (alas) we, who lie vpon the
P 5 ground,

ground, and are become thrall to temporalities and earthly things, and doe admire so much what we here see, doe little busy our thoughts with inuisible matters; we bearing our selues herein, like to little children, who neuer going out of their Fathers house, doe so loue that poore Cottage, as that they neuer once thinke of the Pallaces of Kings. In like sort, we imitate herein the Countrey-pesants, who neuer saw any Citty, but are busied in tilling their ground, and in repaying their poore wodden, and clayie house; neuer thinking on Pallaces, Towers, Theaters, Honours, dignities, increasing of siluer, chargeable banquets, and the like. And perhapps these Rusticks and Children are more happy, then many rich Cittizens, and great Princes; because those things which are in this world much prized and highly esteemed, are commonly attended on with more anxiety, care, and danger, then with solid profit and dignity. But the goods, which are in that Heauenly house of our Father, are inestimable; neither are they accompanied with any sollicitude, discontent, or perill; but are exempted from all
griefe

griefe and molestation; and this, not for any short time, but for all Eternity.

Therefore *S. Paul*, who was neither a Child, nor a Rusticke, and who well knew the goods and commodities of this world; for he was a man most learned, and conuersed with most wise men; He also had beene in the *House of God*, and had perused and viewed the *Heauenly Citty*, as being rapt into the third Heauen; doth thus speake of himseife: *2. Cor. 4. We not considering the things which are seene, but which are not seene; for the things that are seene, are temporall; but the things that be not seene, are eternall.*

And againe: *Phil. 3. Our conuersation is in Heauen* And according hereto he exhorteth vs all: *Colloff. 3. To seeke the things, which are aboue; where Christ is sitting on the right hand of God. And to mind the things which are aboue, not the thinges which are upon the Earth.*

of

Of the Dyning Chamber of the
House of God.

C H A P. III.

ANother reason, why that, which is cal ed a Citty, and a Kingdome, is also called the *House of God*, may be taken from those words of our Lord, *Ioan. 14. In my Fathers House there be many mansions*: Thus we see, that in Houses, there be Chambers or Parours to dine and sup in; Chambers also for men to take their repose and sleepe; Halles, and other spacious roomes for the exercise of severall Actions, which out of the House are not accustomed to be done. But to begin with the *Great Chamber* (as I may say) or place of Refection: Certainly there is a place in the *House* of our Lord, in which all the Saints are not only fed with Princely viands, but (which is wonderfull, and scarcely credible, were it not that the Holy Ghost teacheth vs so much) where the King himselfe shalbe girded and prepared to minister and serue the Table.

For

For thus doth our Lord himself speake: *Luc. 12. Blessed are those servants, whome when our Lord commeth, he shal find watching: Verily I say vnto you, that he will gird himselfe, and make them sit downe, and will come forth, & minister vnto them.* What kind of banquetting House is this? Who euer heard of the lyke? The Lord standeth, the seruant sitteth downe; the Lord is girded, that without any hinderance or let, he may wayte; The *Servant* is vngirded, that so more free'y and commodiously he may sit at Table: The Lord goeth vp and downe, to bring in and serue the meates; The *Servant* quietly feedeth vpon those Princely viands. O, if we would seriously take these things into our consideration, how loathing and cloying would all earthly pleasures seeme vnto vs?

Our Lord did sometime gird himselfe with a towel, that he might wash his Disciples feete. *Peter* was affrighted at this sight, and could not endure that his feete shoud be washed by his Lord. But *Peter* was iustly affrighted, because he saw therein maiesty humbled, to the end to giue an Example of Humility to his seruants. But in that

Celestiall

Celestiall Mansion, this ministry of our Lord, is not of humiliation, but of dignation or vouchsafing; for the seruants of God in Heauen shall not need any example of humiliry and submissiuenes, since not one of them shall be once touched with any pryde of mind, but they all shall be confirmed and strengthened in all kind of vertue. Therefore that girding of our Lord doth signify, that he shall so freely, so readily, and without any delay be present to euery one of his Seruants and Brethren; euen heaping vpon them all goodnesse, as if there were no other employment remayning for him, but only this.

O Christian Soule, what thing is this? would to God, thou wouldst once truly conceaue and vnderstand, what honours and true pleasures our Lord will abundantly bestow vpon his seruants for euerr. For certainly if the thought and cogitation heereof did deeply descend into thy Hart, thou as eue boyling in seruour of spirit, wouldest gird thy loynes together, and wouldest prostrate thy self most cheerfully in all obsequy and seruice before our Lord, And if any one of thy brethren

thren (oppressed with want) did meete thee, thou wouldest not onely not disdain him with a scornfull and side-cast eye, but euen dilating thy Bowells of Charity, thou wouldest with all willingnes refresh and feed him; solacing thy selfe with those wordes of the Gospell, *Matth. 25. Amen, I say vnto you, as long as you did it to one of these my least Brethren, you did it to me.* Now where it is sayd, that our Lord shall make all his seruants to sit downe, this sheweth, that they being admitted into the *House* of his Father, may most safely, and without any danger, or sollicitude repose and rest themselves, and enioy all those goods, with the which the *House* of our Lord is replenished: for there shall not be any after, who eyther by force, or by deceite shall depriue them of the fruition of the same.

To conclude, where further it is said, that our Lord himselfe passing vp and downe, shall minister and serue; the meaning hereof is, that the chiefest dainties and meates of the Saints are in our Lord himselfe; for He, is the *Bread of life*: He is the *fountaine of Wisdome*; He is that *hidden manna*, which

Which no man knoweth, but he who receaueth and tasteth of it. Therefore our Lord passeth through all, he ministreth to all, vnspeakable Viands and Banquets, the which doe satiate without fastidiousnesse, and fill without satiety.

*Of the Bed-chambers of the
House of God.*

CHAP. III.

LEt vs passe from the Chamber of Repast, to the Chambers of Rest and repose. David saith: *The Saints shall reioyce in glory, they shalbe ioyfull in their Bedds.* This Bed is nothing els, then a full and continuall Repose of the Saints; and of that sleepe which the same Prophet Psal. 126. thus praiseth, *VWhen he shall giue sleepe to his Beloued, behold the inheritance of our Lord.* Of which point he thus speaketh: Psal. 4. *In peace, in the selfe same, will I sleepe and rest.* To conclude, This is that Rest, of which it was thus said to S. Iohn. Apoc. 14. *VWrite: Blessed are the dead, which dye in our Lord; for hence*

hence forth, saith the spirit, they shall rest from their labours, for their works follow them.

This is a great felicity, and peculiar only to the Blessed. For in this life there is no man wholly disburdened of all labour; and euen those men, who seeme most to be at rest and quietnes (to wit, noble and rich men) are commonly pressed with greater anxieties. And therefore not without cause did our Lord compare Riches vnto Thornes in the Parable of the Sower: Matth. 13. And Iob saith cap. 7. *The life of man is a warfare vpon the Earth.* And one of his fellowes conspiringly thus auereth, Iob. 5. *A man is borne to labour, and a bird to flye.* But Ecclesiasticus more copiously doth inlarge himselfe vpon this point, thus preaching: cap. 4. *Great trauell is created to all men, and a heauy yoke vpon the children of Adam, from the day of their coming forth of their Mothers wombe, untill the day of their burying into the mother of all. Their Cogitations and feares of the Heart, imagination of things to come, and the day of their ending, from him that sitteth vpon the glorious Seate, vnto him that is humbled*

in earth and ashes; from him, that weareth Hyacinth, and the Diademe, euen to him that is couered with rude sackcloth. Thus Ecclesiasticus. In which words he teacheth vs, that no mortall man is at any time made entirely partaker of Rest.

But to the end, that all men may vnderstand, of what worth and moment the sleep, that is, the sweet Repose of the Saints, is to be respected, therefore I will (as it were) lay open the seuerall points of the former sentence. First then he saith: *Great trauell is created to all men, and an heauy yoke vpon the children of Adam.* Here occupation & busines is opposed to rest; But because many are busied in things comfortable and pleasant, as in hunting, playing, singing, and the like; therefore Ecclesiasticus addeth, *an heauy yoke*; thereby to shew, that he speaketh of a laboursome, vnpleasant, and toyle some occupation, with which no man is delighted, and which All endeavour to decline and auoid. And this most troublesome occupation, or negotiation he affirmeth to be created for men; that is, adioyned and assigned to man, euen from his Creation,

as an individuall and inseparable Companion. Which point he further explicateh (that men may better vnderstand his meaning) by adioyning these words, *From the day of their comming forth of their mothers wombe, untill the day of their burying into the mother of all.* Therefore a more mild and gentill course is taken with Oxen, which beare the yoke in the day-time, and rest in the night, then with men, who both day and night are forced to beare the yoke of labour, and sollicitude. And after this, Ecclesiasticus briefly toucheth vpon particular troublesome molestitions, which like vnto a most heauy yoke, doe presse and bow down euen the necks of mortall men, saying: *Their cogitations, and feares of the hart, imagination of things to come, and the day of their ending.*

Thus we see, that the first part or Scene of their laborious and painefull trauell, is a cogitation of thinges to come. For a worldly man is euer anxious and carefull of the day to come, saying to himselfe: *What shall heere fall out? Shall we lose the smal good which we now enioy?* And from this riseth a continuall feare of the Hart,

which neuer suffereth a Man to remaine and quiet. Now this intense cogitation is two-fold. For one part is that, which the mynd frames and figures out to it self. The other is necessary, and such as no man can auoyd. Of the first, he saith, *Imagination of things to come*; of the other, *the day of their Ending*. A man doth imagine, that is, he doth frame to himselfe diuers expectations of future things and perils, which do no lesse torment him, then if it were certaine they should come to passe, and take effect. But the greatest torment to man, is the cogitation and feare of death, which *Ecclesiasticus* aboue calleth, *the day of mans ending*; the which day all men haue in so great an a horrour, as that the Apostle, Heb. 2. calleth it a *continuell seruitude*: since the ineuitable expectation of death doth make better, and (as it were) put wormewood, into all the sweetnesse and delicacies of this life.

To conclude, *Ecclesiasticus* addeth, that this laborious occupation and trauell is so common to all the Sonnes of *Adam*, as that euery one of them from the first to the last (euen from him,

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who sits enthroned in the Chayre of Soueraignty, and weareth the Diademe, and Hyacinth, to the poore & despicable man, who liueth vpon the ground, and weareth sackcloth) is made thrall thereto. Thus in all these things men after the sinne of *Adam*, are made more vnhappy then beasts. For beasts liue without feare; are not sollicitous and forecasting for the morrow; neither doe they remember the labour once passed; neither are they affrighted with expectation of things to come. And therefore the foresaid wise *Ecclesiasticus* doth heere teach, that this burdensome yoke is layd vpon the Sonnes as *Adam*; partly to exclude beasts, as exempted from this yoke; and partly to shew the cause of this misery; which is, the first sinne of the first Man.

But this is the height of all misery, to those who labour, and couer not to ascend to the *Celestiall House* or mansion; to wit, that in this life they suffer a grieuous yoke, but a farre more grieuous shall they find in Hell. For here in this life no man is free from labour; yet is his labour eased, being ioined with some consolation; but at-

ter this life in Hell, all labour and dolour is without any comfort or repose: Only in the blessed *House of God*, Rest is without any labour, and consolation without any dolour. Therefore the Prophet *Psal. 149.* iustly pronounceth, *The Saints shall reioyce in glory, they shall be ioyfull in their beddes.* Because they shall not rest, as men sleeping, who do not feeble or perceauce their rest, but they shall rest with great exultation and ioy: well knowing and acknowledging with an eternall gratitude the good of their most happy rest and quietnes; it being most free from all labour, griefe, feare, or molestation. Certainly if no other good were in the *House of our Lord*, but only this euerlasting *Rest*, were it not (thinke you) worthy to ouer-ballace & weigh downe all the labours, paines, and dolours of this life? And if in Hell there were no other torment, then an euerlasting and vnquier watching, did it not deserue to be redeemed with all daily and nightly Prayers, & other penance whatsoever?

O how pleasant and gratefull will it appeare to the Saints, at their departure out of the world, to behould an
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end of their labours, and other their paines; and on the other syde, how bitter will it be to the wicked, at their lyke leauing this world, to see, that neuer after they are in hope for any relaxation or ease of their labours, and dolours? *Death* is said to be the greatest, and last of all terrible things; yet because *death* seemeth to haue some respiration or rest from paines, therefore those miserable wretches, who shall descend into Hell, shall seeke for *death*, and shall not find it, & they shall desire to dye, and *death* shall fly from them. *Apoc. 9.* Therefore the want of al *Rest* shall be iudged a greater euill and infelicity, then the last and greatest of all terrible things. And yet neuertheless such is the blindnes of Men in this world, as that they repute it nothing, to lose euerlasting rest & quietnes, and to descend to that place, where torments shall admit no ease, rest or intermission whatsoever.

*Of the Princely Court of the
House of God.*

CHAP. V.

IN a House there are seuerall roomes, designed for seuerall busineses and negotiations; but in that supernall & blessed House there shalbe but one Office or businesse, common to all the Saints, to wit, the praying and lauding of the King of Heauen. Here in this life diuers doe busy themselves to gather and heape vp money and riches; others to aspire to honour and dignity; others to adorne themselves with learning, that so they may be able to teach; others againe apply themselves to mechanicall Arts, thereby to provide things necessary, for the sustentation of their life. But in that region and habitation of Immortality, there shalbe no penury or want, no ignorance, no necessity, no ambition; since all, being contented with their present state, shall desire nothing more; but shall be wholly occupied and busied in the fruition, loue, and prayses of their

their chiefe and supreme good.

But it may be, some men will say, that the office of praying God in Psalmes and Hymnes, and especially in reciting the Canonick Houres, is accompanied with labour, and of the Spirits; and heerupon perhaps some will auerre, yea accomplaime, that a heavy burden is imposed vpon them, in that they are commanded to spend daily so many houres, in singing in the Church, and in praying of God. To this I answer, that to performe laudes and prayses to God by Prayer, is in this lyfe a *Merit*; & in the Eternall lyfe a *Reward*; and from hence it cometh, that the exhibiting of laudes & prayers, is heer laborious and painful to many, which in Heauen shalbe most pleasant and ioyfull. For now we read and sing many passages, which we do not vnderstand: besides during our tyme of prayer, we are not a little troubled in driving away idle & vaine cogitations, as so many most importune flies. To conclude, the Body, which now stands subiect to corruption, cannot long be inuent to the fustions of the Soule without wearisomnes: but in that blessed Country, the

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Body shalbe immortall, it shalbe impassible, the flies of distractions and vnnecessary thoughts shalbe absent; And (which is the chiefest) the performance of diuine seruice and prayers shalbe nothing els, then the exercise of Felicity: and therefore if eternall Felicity shall not be troublesome, then shall not the eternall praying of God become troublesome. That our prayes and laudes exhibited in Heauen to his diuine Maiessty shalbe the exercise of our Beatitude, the Prophet teacheth *Psal 84.* saying: *Blessed are they that dwell in thy house, O Lord; for ever and ever they shall prayse thee.*

For as it appertaineth to Beatitude, euer to loue, and haue the eye fixed vpon the chiefest good; so also it belongeth to the exercise of Beatitude euer to admire and prayse the pulchritude & beauty of the said chiefe good. And as no mā shalbe tired with louing God, so also he shall not be tired in praying of God. We may adde heereto that we shall not on'y be not weary of louing and seeing God; but neither shall we be weary in contemplating and praying the workes of God; all which workes shall euer be present in our

our sight, and shal be manifesting their owne admirable splendour & beauty. And we cannot prayse the workes of God, as very sayre; but withall we must prayse and offer vp incense of laudes to the Authour of those workes, which shall euer proclaime, *Ipse fecit nos, & non ipsi nos*; He made vs, and not we our selues. To conclude, as we shall neuer be able to forget the benefitts, with the which God doth daily, euen ouerwhelme vs, and hath tyed vs to him by certaine indissoluble knots (as it were) of loue; so also we cannot, but euer be prest and ready to spend our voices and breath in the praises & lauds of so great a benefactour. Therefore let vs conclude with *S. Austin l. 22. de Cinit cap. 30.* and let vs burst forth with him in like seruour of speech, saying: *What other thing shalbe there performed, where neither it shall be intermitted through any sloth, nor undertaken through any want? God himselfe who is the end of our desires, shalbe seene without end, shalbe loued without irksomnes, and shalbe praysed without wearisomnes. This functio, this affection, this exercise shall doubtlesly be common to all, as euen*

Of Eternall felicity.
 eternall lyfe is common. For there we
 shalbe at leasure, and we shall see, and
 and we shall loue we shall loue; and we
 shall prayse. Thus behould, what shall be
 in the end, without end. For what other
 end shalbe assigned to vs., but to come
 to that Kingdome, f which there is no
 End: Thus S. *Augstn.*

*Of the first Part of the Port, or
 Gate of the House of God,
 which is Faith.*

CHAP. VI.

THese former Points being already explicated, one thing yet remaineth to be considered, that is, to shew the Gate, by which we may be able to enter into this most happy House. But our Lord himselfe doth not only shew in the Gospell, what this Port, or Gate is, but with all hath foretould, that it is very strait & narrow; admonishing vs thereby, that we labour and strue to enter therat. For he being thus demanded: *Luc. 13.* *Lor. be they few, that are saved?* He replied saying: *Strue to enter by the narrow*

port

port gate; because I say unto you, many shall seeke to enter, and shall not be able. But, when the goodman of the House shall enter in, and shut the dore, and you shall beginne to stand without, and knocke at the dore, saying, Lord open to vs; and he answering shall say to you: I know yoe not &c. depart from me, all you Workers of iniquity; there shall be weeping and gnashing of teeth. Thus our Lord. By which wordes he euidently inough teacheth that the Gate of the House of God, which is in Heauen, is very narrow, although the House it selfe be most ample and large; and that through the straitnes thereof many shall not enter, who otherwise willingly wou'd; and therefore they are not to enter, because they couet indeed to enter, but they are loath to suffer any thronge, or pressure

But let vs explicate, from whence it proceedeth, that the Gate of so ample and great a house, is strait. Well then, a Gate consisteth of foure parts; That is, of the Threshould, the Traasome ouer the dore, and two side-stones; thus a Gate consisteth of foure stones; One below, another aboue, and two on the sides. These foure stones in this

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our Gate, are foure vertues altogether necessary, for a mans entrance into the House of God; to wit, *Faith*, *Hope*, *Charity*, *Humility*, *Faith*, and *Hope*, are the laterall, or side-stones, *Charity* the Transome-stone aboue, *Humility*, the *threshold*, which is worne and troden vpon with feet. But all these stones, I meane all these vertues haue in themselves but a small longitude, and latitude or breadth; so as they are narrow in themselves, and doe make a most strait entrance.

Let vs begin with *Faith*. The Christian and true *Faith* doth suffer such straits, as that except mans iudgment doe offer to it selfe violence, and endure it selfe to be brought into captivity, and (as it were) enthralled; no man is of power to enter by it, into the *Celestiall house*. And this is the meaning of those words which the Apostle writeth to the Corinthians 2. *Cor. 10. Bringing into Captiuitie all vnderstanding, vnto the obedience of Christ*. For the *Fayth of Christ* proposeth many things to be belieued, the which do so farre transcend a reason, as that it is most hard to giue assent vnto them; & yet the sayd *Fayth* doth command

command these points so constantly & vndoubtfully to be belieued, as that a man ought to be ready rather a thousand tymes to spend his life, then to deny but any one Article thereof. Certainly great are these straits, & therefore the lesse wonder it is, if but few me do overcome such difficulties. And this is the reason, why so many do apostate from the truth, to the Mahometans and Heretikes; for all these haue taken away the straits of *Fayth*, and in lieu thereof haue made the Gate more large and spacious; by the which notwithstanding a man goeth not to lyfe, but to perdition, according to that sentence of our Lord, *Matth. 7. Broade is the Gate, and large is the way, that leadeth to perdition; and many there be, that enter by it*. Certainly euery Man is carryed with a naturall propensitiou and desire to know, as the Philosopher writeth in his metaphysics, & therefore he is slow in giuing any credit to such speculations, except eyther they can be demonstrated, or at least fortified with strong probabilities.

The Apostle *S. Paul* had experience hereof in himselfe, who though he preached, as being instructed therein both

both by infused, & laboured doctrine, as also by the miraculous guyft of the tongues; yet when he was to teach the Resurrection of the dead, there were not wanting some, who did deride and scorne him therefore; and others, who in plaine words thus reprehended him, *what is it, that this Word-sower would say?* In lyke sort, when he preached Christ crucified, he was reputed a foole with the Genils, and the Iewes did suffer a scandall therein, as himselfe witnesseth. 1. Cor. 1. And from this source it streamed, that the old Heretickes by dilating & enlarging this narrow gate, did set abroach diuers errours. For some of them tooke away the mystery of the *Trinity*, as the *Sabellians* and *Arians*; others the mystery of the *Incarnation*, as the *Nestorians* and *Eutichians*; others againe the Resurrection of the dead, as the *Origenists* &c. But all these ports or Gates (and almost 200. more) because they were builded by humane and weake Architects, and did want a solid and firme foundation, did decay, and became so ruinous. (as I may say) in a short tyme, as that scarcely their Names are now extant; neither should

should we at this day take notice of their names, had they not beene recorded in the Bookes of Catholike Writers, who first impugned them, as *Irenaeus*, *Philastrius*, *Epiphanius*, *Austin*, *Theodoret*, and the lyke.

Now the *Mahometans* who so long and so wide, haue so spread abroad their Sect, that they haue destroyed and expunged almost all the most difficult points of *Christian Faith*; as the *Trinity of the Diuine Persons*, the *Incarnation of the diuine Word*, the death and Resurrection of the *Sonne of God*, the Sacraments of *Penance* and of the *Eucharist*. All which mysteries being taken away, all straitnesse touching Faith, is taken away. And thus the Gate being enlarged, admitteth entrance for an innumerable multitude. But those men, who say, they preach the Gospel of Christ in these our dayes, haue entred in by another way; and those straites they haue wholly taken away, which doe not so much conduce to the *Vnderstanding*, as to the *VVill*, and *Practice*. *Christian Faith* teacheth, that all sinnes are to be auoided, and that an account must be rendred of every idle word. And that if

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if a man doe fall into mortall sinne, he must confesse the same to a Priest, and wash it away by a vehement Contrition and satisfaction; That good works (though laborious and difficult) are to be performed, being prescribed and enioyned by the spirituall Pastours of mans soule; That the Kingdome of Heauen may be obtained and purchased by good works, as the Crowne of Iustice, and reward of labour; That single and vnmarried life is to be led by Ecclesiasticall Persons, and such others of the Clergy; That the Vowes of Monks and Nuns are religiously to be obserued.

These Catholike and Christian Articles, and such others, as seemed to straiten the Gate of the *Celestiall house*, our Aduersaries in *Faith* haue so ouerthrowne, as that they haue opened a most large and wide Gate to Heauen; teaching in all these points the contrary to vs Catholicks. But to proceed. Neither haue haue all Catholicks overcome all the straites of *Faith*. For although they beleue all those points, which *Faith* teacheth, yet whiles they liue otherwise, then their *Faith* instructeth and bindeth them, they range them-

themselues in the number of those, of whom the Apostle speaketh, *Tim. 1.* saying: *They confesse they know God, but in their works they deny him.* And so by this manner themselues doe fly from the straites of *Faith*, and enter into the broad Gate, which leadeth to the most deadly ouerthrow of their Soules. Therefore so farre forth as concerneth *Faith*, the answer to the question propounded to our Lord, *Whether they be but few, that are saved?* is, That they are but few; and therefore men ought to labour and strue to enter in, by the narrow Gate.

Of Hope, which is another part of the gate of the House of GOD.

CHAP. VII.

NOW touching *Hope*, it also is straitned, and narrow on all sides, whether we consider the greatness of the reward, or our baseness, and littleness. For if one should command an vnlearned clowne, vnexperienced in humane affayres to hope, for that

that in a short time he should arrive to the wisdom of *Salomon*, or at least of *Plato* & *Aristotle*; & withall should haue the Empyre of *Alexander the Great*, or of *Augustus*, deliuered vnto him; when would this poore silly fellow be perswaded, that from his dunghill state he should aspire to such height of Wisdom and Soueraignty? Yet this is far more easy, then that a mortall man should hope for the Wisdom and Power of *Angells*, who are in Heauen, and are pure *Intelligences*. For that poore Countrey Pasant, and *Alexander*, and *Aristotle* were of the same nature, and all were mortall men, And the wisdom of *Aristotle* did not transcend humane wisdom; and the Empyre of *Alexander* did not comprehend within it the third part of the world. But the Hope of the faithfull commands them, to hope for the equality of the *Angells*, our Lord himselfe thus saying: *Luc. 20. They, who shall be counted worthy of that world, and the resurrection from the Dead, neither marry, nor take wives: neither can they dye any more, for they are equall to Angells, and are the Sonnes of God.*

In like sort, if a man, who only cree-
peth

peth vpon the earth, should be commanded to hope, that within few dayes, he should be able to fly in the ayre, or to continue a long time vnder the water; when could he be brought to hope for these things? And yet Birds (though great) as Cranes, Stoicks, Eagles, doe most swiftly fly through the aire, and most huge and loaded shippes doe subsist in the waters, passing to and fro with great speedines, as the Saylers shall gouerne them. But the Hope of *Christians*, without the least doubt or waueing commandeth, that a Christian man shall Hope, euen with his body to ascend aboue the Heauens, and that he shall descend from Heauen to earth, without any danger of ruine or fall; and that in his passing from the East to the West, he shall strue euen with the Sunne, and shall doubtlesly overcome it in swiftnesse. To conclude, if any poore man, who is deprived of his Parents, should be commanded to Hope, that a great King (altogether vknowne to him) should adopt him for his Sonne; no doubt he would much strugale with his owne iudgement, before he could be induced to hope for the true euent thereof

thereof; And yet Christian fayth teacheth, that euery Man, who is baptized in Christ, and keepeth the Commandements of Christ, shall haue the spirit of *Adoption from God*; shalbe coadoptioned into his Sonne; shalbe truly heyre of all those goods, which God himselfe possesseth; shalbe the *Coheyre of Christ*; who is the natural and proper Sonne of God, & whom the Father hath constituted Heyre of all things whatsoever.

This vigorous Fayth, if according to its owne worth, it were embraced by *Christians*, would make them so fearlesse and resolute; as that they would yield to no perils, and dangers; but would confidently say with the Prophet; *Psal. 117. God is my Helper, I will not feare, what Man can do against me. And: Yf wholearmyes should stand against me, my hart shal not feare.* And with the Apostle: *Phil 4. I can do all things in him that strengthen th me.* And againe, *Rom 8. Yf God be for vs, who is against vs?* But there are very few, who do hope for such high and hard matters, as they ought; since there are many who do expect to receive only temporall and small mat-

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ters from God; but for the gayning of them doe confide and trust in, their owne subtilties, in thefts, and lyes, rather then in the help of the Highest. Our Lord him selfe in *Mathew 6.* and *Luke 12.* admonished the faythfull by most forcing and mouing similitudes, that they should not be ouer solicitous in seeking of meate and cloathing, but that they should euen anchor their hope and confidence vpon Gods good Prouidence; because (sayth he) our *Heauenly Father* doth nourish the litle Brds, which do neither sow nor gather, and cloatheth the lyllyes of the field, which neither labour, nor spinne. Therefore much more will he prouide for his owne Sonnes, for whom he hath reserved the *kingdome of Heauen*; And yet notwithstanding all this, there is so small, or els no confidence in God found in many Christians, as that in their necessities, they rather flie for their sanctuary to the fraudes and impostures of men, or to diabollicall Arts, then to God. Therefore we may bouldly conclude, that if such men do not hope for these things from God, which God affordeth euen to the Birds of the

the field, and which himselfe promi-
seth to giue to those who place their
trust and Hope in him; that then all
these men haue not that Hope, which
is peculiar to the sonnes of God, and
which all such ought to haue, who
hope from God, to be partakers of the
kingdome of Heauen. And hence it
commeth, that seeing no man with-
out an inexpugnable and liuely Hope
(which is a part of the gate of this
supernall House) can obtayne his sal-
uation, that therefore they are not
many who are saued.

But there are yet remayning some
greater straytes in the Vertue of Hope.
For, *Christian Hope* commandeth to
sight, or rather contemne things
present which are seene; to Hope for
things future which are not seene.
For example, it commandeth to di-
stribute a mans substance to the Poore,
to the end that it being multiplied,
may be restored to the giuer in Hea-
uen, where no man hath bene, who
could see, or thinke, what are those
goods, which shalbe restored to vs in
Heauen, if to we sow and disperse our
goods here vpon earth. We see, that
a Countrey Plowman is easely per-
suaded,

suaded, that in sowing of wheate, it
multiplieth vpon the earth; And of
this the vie and obseruation of many
yeares hath warranted the truth; to
wit, that what is sowed with labour,
is reaped with comort; But that ri-
ches distributed among the poore,
should be gathered and reaped with
great multiplication therof in Hea-
uen, no experience hath yet taught vs.
Therefore it seemeth a difficult and
harsh course to relinquish things pre-
sent, which are seene, and to hope for
things future, which are not seene.
To conclude, it is a great Argument,
that a firme and vnshaken Confidence
in God, is a most narrow and straine
Gate; in that we find in euery place al-
most such a multitude of miserable, la-
menting, exclaiming, blaspheming,
and despayring Men. For God doth
either take away the Miseries from
those who do trust in him, or at least
giueth patience, conioyned with to
great consolation, as that they may
well say with the Apostle: 2. Cor. 1. *I*
am filled full with consolation; I do ex-
ceedingly abound in ioy, in all my tri-
bulation. Therefore that confused
Multitude of disconsolate, and beway-
ling

ling Men in their Miseries, is an euident argument and demonstration, that (as *S. Basill* writeth in *Psal 45.*) there are many, who haue in their mouth ; *Deus refugium nostrum & Virtus*; but most few, who in their secret hart and mind, do truly hope, and trust in God.

Of Charity, which is the third part of the Gate.

CHAP. VIII.

I Et vs come to *Charity*, which is the Transome, or highest stone of the *Heauenly Gate*. *Charity* is the Queene of Vertues, which on the one syde, seemeth to be of a greater breadth and Latitude, in that it extendeth it selfe to God, to Angels, to Men, yea such as be vnknowne to vs, or our Enemyes. On the other syde, it is made more narrow, in regard of the incredible difficulty, which doth accompany it, in our passing through by it; since not only in word and tongue, but in worke, and truth, the Precepts therof are to be fulfilled. For what doth

doth this Queene impose by Command vpon her Seruants? First, the commandeth, that we loue God *with all our Hart, with all our soule, with all our strength.* *Matth. 20. Luc. 10.* Certainly, Man is brought into great straits, when he prepares himselfe to the accomplishment hereof. For what other thing is it to loue God with all our strength, then to loue him with a true and supreme Loue? That, (*with our Harte and soule*) signifyeth, that the Loue towards God, should be sincere, not counterfayted; not in word and Tongue, but as *S. Iames* sayth, in *worke and Verity*. That other (*with all our strength, with all our forces*, as another Euangelist hath) sheweth, that our Loue of God ought to be most intense and great. Therefore the force of this Precept is, that we loue God with a true and chiefe loue; and that by no hallancing therof, we either prefer or equall any thing before, or with him; but that all things be cast backe, and set in a lower degree, in respect of our Loue to him; So as a Christian man ought to be prepared with he Patriarch *Abraham* (if so it conduceth to the glory of God) not to

spare the life of his owne, and only begotten, and most louing Child.

Neither is this onely exacted, but man is obliged to hate (as our Lord commaundeth *Luc. 14.*) *Father, Mother, Wife, Children, Brothers, Sisters,* yea also *his owne Soule*, and to renounce & disclaime from all things which he possesseth; that is, he ought to be ready (with that promptitude of mind) to be deprived of all his kinted, his owne life, all his wealth and dignity, with the which promptitude he should be deprived of them, if so he truly and from his hart did hate all these things. Doubtlesly, these are great straits; and who is prepared and ready to penetrate and passe through them? And how more easily can we fynd Men (and those not few) who are pressed, and (as it were) ready charged to abandon and renounce euen God himselfe, and all his Promises; rather then riches and temporall Honours, much lesse their owne life, and the life of their Children? Witnes hereof is *S. Cyprian in Tract. de lapsis*, who writeth, that euen in the primitive Church (at what tyme the heate of Charity was more boyling in Mens

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breasts then in these dayes it is) for a small number of Martyrs, very many were forsakers of the Christian sayth, who preferred their temporall states (much more their liues) before their Charity, and Loue of God. The same Point is in like sort testified by *Eusebius, in hist. Eccl. l. 8, c. 2.*

Now what shall we speake of Charity towards a Mans neighbour? What doth Charity prescribe to performe to our Neighbour? It teacheth, that we must loue him, as well as we loue our selues. And what preceeding in matters we do expect from him, the same, we should practise towards him. Who is he, if he much labour vith pouerty, but that he wisheth part of the superfluities of rich men might be giuen to him? And yet it is no sufficient excuse for the rich-man to say, that he taketh money vp at rent; or that he hath lately bought a Farme at a great price; Or that he hath beene at charges of buylding a stately House, and of buying costly hangings for the roomes; For perhaps all these are needies expences; and Charity doth not suffer, that a man should abound and flow in all opulency of state, and

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his poore Neighbour should want things necessary to the sustentation of his life. Of which point the Reader may peruse *S. Basil, erat. ad diuites*, and *S. Bernard sup. illa verba, Eccenos reliquimus*. For he shall there see, and will be left terrified at the danger of those, who neuer thinke, that they are to give an account, how they do spend their ovyne goods, but thinke that they may (without all impunitie) vse them according as they are swayed by their ovyne Passions, and not according to the rules of Charity towards their Neighbours. But let such be afraid, for if we must answer for euery idle Word (*Math 12*) why then not much more, for the bad expenses of our riches?

But let vs heare the Apostle *S. Iohn*, and let vs learne of him, how far the due of Charity extendeth its limits who thus writeth, *1. Ioan 3*. In this we haue knowne the Charity of God, because he hath yielded his life for vs, & we ought to yield our liues for our Brethren *Christ* (being God) layed downe his lyfe for his seruants; what great matter then is it, if we lay downe ours for our Brethren? Where
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we are to obserue, that the Apostle sayth not, *we may*, but *we ought* to lay downe our liues for our Brethren; neither saith he, *I do lunge, thinke*, or *I do counsell*, but he saith, and pronounceth absolutely, *we ought to lay downe our liues for our Brethren*. And if we ought to spend our liues for our neighbour, then much more our goods: And therefore *S. Gregory* thus truly concludeth, *Hom. 14. in Euang. Seeing that the lyfe, by which we liue, is incomparably far better, then the earthly substance and riches which we externally possesse; he therefore, who will not giue his riches, when will he giue his lyfe?* And the lyke inference we may deduce touching other things. For He, that ought to lay downe his lyfe for his brethren, ought much more to pardon, and remit an iniury or offence to his Brethren. Agayne, He, that ought to lay downe his lyfe for his brethren, ought with all diligence to be wary and cautelous, that he do not hurt his Brethren eyther in word or deed. Now seeing the Precept of Charity towards God and our Neighbour, is enuironed with such straitnes, as few men do overcome it, therefore

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therefore our Lord being demanded, If they be few who are saued, might with iust reason answer, that they were but few; and consequently that we ought with all our forces strue to overcome the straitnes of that celestial Gate with those few.

Of Humility, which is the fourth Part of the Gate.

CHAP. IX.

VE will heer descend to Humility; which also hath no small straites. What doth our Master command, who most truly thus speaks of himselfe, *Matth. 11. Learn of me, because I am meeke and humble of hart? Go in the lowest place. Luc. 14.* And vvhhat he spake in wordes, he practised in vvorkes. For he coming into the vvorld, did first lye in a manger; and then dying, did hang vpon the Crosse. So as we see, neyther in his byrth, nor in his death, could he find a more humble, and lower place. And vvholes he li-

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ued, he vvvas more poore not only then men, but euen then vnreasonable creatures. *For the Foxes haue their holes, and the birds of the Ayre their Nests Luc. 9.* but he had no place to repose his Head. But vvhat meaneth those vvords, *Sit downe in the lowest Place?* They signify, that vvholesoeuer thou art, or of what greatnes soeuer, yet repute thy selfe to be vvorthy only of the lowest Place. Of vvwhich point the Apostle giueth a reason, saying: *Gal. 6. For if any man esteeme himselfe to be something, whereas he is nothing, he seduceth himselfe.* Heere the Apostle sayth not: *Who thinketh himselfe to be great, or greater then others either in Wisdome, Power, or Vertue; neither sayth he; Yf any man esteeme himselfe not to be great, neither greater then others, but only like to others;* But the Apostle plainly said: *Yf a man esteeme himselfe to be something.* To conclude, He did not say: vvwhereas he is but poore, or vnlearned, or contemptible; but he said, *whereas he is nothing.* Therefore the Apostle could not descend more by his Pen, to designe the lowest place, then he did, and to giue a true Commentary of the

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But against this it may seeme to be urged, that some Men ought to be in high degree, and sublimity of state, as Prelates, Princes, Kings, Emperours, Popes. This indeed is true, yet every one of these ought to sit in the lowest place, and expect till our Lord sayth: *Arise and sit higher*: Of which matter we haue a Notable Example in *S. Austin* of himselfe, whose words I thinke good here to set downe. Thus then he writeth in *serm. de com. vita Clericorum. Ab ijs, qui diligunt saculum, segregauit me &c.* I haue separated my selfe from those, who loue the World; and with those, who haue a presidency and charge ouer the common People, I haue not equalled me. Neither in distributing the banquet of our Lord haue I chosen any high place, but that which is inferiour and abiect. And it pleased our Lord to say to me: *Ascend aboue*: I did much feare to vndergoe an Episcopall state, after my name did once begin to spread it selfe: I did decline that dignity as much as I could, to the end, that my poore soule might be saued in a low and humble place, and not indangered in a high place. But as I said, the ser-

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uant ought not to withstand or contradict his Lord and Maister. Thus this Holy Father. And I would to God, all men would be emulous of *S. Austin* herein; for then we should haue many good Prelates, many good Princes, many good Magistrates. But because there are many, who thrust themselves vp into high places, and do not vouchsafe to expect the calling of our Lord thereto, therefore God is sometimes offended thereat, and for the example of others, he forceth many of them to sit in the lowest place; to the end, that all may vnderstand and confesse, that honours, riches (as other temporall and spiritual goods) do depend vpon the distribution of Gods hand. And hence it is, that we often see, men most rich, in a short tyme, to be brought to the extremity of all want and penury; and great Princes to be dethroned, and cast out of their seates of Maiesty.

But it is not sufficient only to expect the calling of God, but a man ought to beare himselfe in his Prelature or Principality without any pride or elation of mind; but according to the counsell of the Wiseman *Eccles. 3. by*

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how much a man is greater, by so much to humble himseife the more to all; and this not in Body, but in Hart also, as S. Gregory teacheth, *Past. l. 2 c. 6.* & more peripicuously S. Austin, *Ep. 109.* saying: Let Gouverment before men be in Honour w^{it} you; but before God let it become enow^r prostrate to your feete: since euery one ought to belieue, that all others are better then himseife; and therefore greater then himseife; For that man is truly and simply greater, who is greater with God. Now with God he is greater, who is better; and he is better, who more excelleth in Vertue, notwithstanding their Gouverment, riches, titles, crownes, or diademes; Since they are Vertues (not Prelacy, Riches, Honours, and the like) which make a man good. And if Vertues do make man good, then the greater Vertues he hath, make him better; and the most Vertues make him best; and consequently they who are inuested with Vertues in a more high degree, do the more excell others. Now that Humility is one of these Great and prime Vertues, appeareth, from that our Lord giueth exaltation and aduancement to Humility, in that (so often by

by him repeated) sentence: *Matth. 23.* Euery one that humbleth himseife shalbe exalted. Which sentence the Bleiſed Virgin followed in her Canticle *Luc. 14.* He hath depose the mighty from their Seate, and hath exalted the Humble. In like sort, S. Peter saying, *1 Pet. 5.* Be you humbled vnder the mighty hand of God, that he may exalt you in the day of Visitation. And S. Iames cap. 4. Be you humbled in the sight of God, that he may exalt you. And to conclude. S. Paul, *Philip. 2.* thus speaketh of Christ himseife: He hath humbled himseife, for which thing God hath exalted him.

Now because Vertues (and especially Charity and Humility) do make men truly Good before God, and so proportionably better, and best of all, And because no man knoweth certainly, how he stands in the sight of God, and how he now is, or others are, or hereafter may be; therefore it is dangerous to prefer himseife before others, and most profitable to humble himseife after others; Therefore our Lord absolutely pronounceth; *Sit downe in the lowest place.* But who is he, that obserueth our Lords Precept here

For about vvhhat matter is there greater contention and distast among men, then about Precedency of place? And what paynes do men take, who labour to reduce to peace and friendship such, as contend about Points of Honour? For many haue we heard alledging that sentence of Scripture, *Isa. 42*: or rather vsurping it: *I will not giue my Glory to another?* But let such remember, that the Prophet speaketh these words in the Person of *Almighty God*, to whom alone Glory iustly agreeth. For God alone ought not to be humble, since *Humility* is a Vertue, which bridleth the desires of a man, and will not suffer him to ascend about himselfe; But God, who is most high, hath nothing about him. Therefore it is an insufferable pryde, that a poore Worme of the Earth dare contest and say, *I will not giue my glory to another.* And yet we may obserue, that these poore Wormes, vvhom winde and pryde do so puff vp. as that they say with God, *I will not giue my Honour to another*, do neuertheless so debase and cast themselves downe, as that confessedly they become thrall, and slaues to Honour; I meane,

meane, to a wyndy estimation, consisting in the breath of other men. And thus they do so faythfully serue this their Lord, or rather *Idoll*, as that they rather chule, in single fight, or *Duelisme*, to be cruelly slaued, and so (by deteēding to Hell) to loose both eternal and temporall life, then that their Honour should suffer any disparagement forsooth, or disgrace from them. *O Vanity of Vanities!* and how wonderfully doth this smoake of Honour blind the eyes of the soule? And yet, notwithstanding this, we are Christians, and vve know, that *Christ* himselfe did heare from the mouths of his Enemvcs, these ensuing reproaches: *Behould a man, that is a glutton, and a Wine-drinker. Matth. 11.* And againe: *Thou art a Samaritane, and hast a Deuill. Ioan. 8.* And more: *He casteth forth Deuills in Belzeub the Prince of Deuills:* And yet in answer to all this, no man did heare from the mouth of our Lord this Word; *Thou liest*, or the like. But what was the reason hereof? to wit, because he was meeke and humble of Hart, and, when he was reviled, did not reuyle, and when he suffered, he threatened not; As *S. Peter* sayth

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fayth, 1 Pet. 2.

Now from these Points aboue discussed, it appeareth, that the Gate of Eternall life is encompassed with great straites, and penetrable but vnto few; and this no lesse in regard of *Humility*, then of the Theologicall Vertues, *Fayth*, *Hope*, and *Charity*. And theretore if it be demanded, whether *They be few*, that are saued, it may most truly be replyed, *That they are but few*: because there are but few, who (as they ought to doe) do labour with all their force and endeavour, to enter by the strait way of that Heauenly Gate.

A second Discourse of Fayth, which is the first Part of the Gate of the House of God.

CHAP. X.

TO the end, that we may not be thought, through ouer much terrour and feare, to auert men frō their entrance into this Gate, since our only drift and scope throughout this booke is, to inflame the minds of the faythfull to desire and seeke after our most

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sweet, and most blessed Country; I will therefore briefly shew, that that Gate, which by reason of the eminency and perfection of the former vertues, is most narrow & strait may also (through the Omnipotency, truth, and mercy of God) be sayd to be most wyde and large, and easy for entrance; if so a man do truly desyre to enter thereinto. And that we may beginne with *Fayth*. True it is, that fayth teacheth Articles and Points most hard, far transcending all sense and reason, and farre aduanced aboue the naturall capacity euen of the *Angells*: yet when we are admonished by fayth it selfe, that we are to belieue those points or speculations, through the authority of God (who cannot lye) of Angels, or of men; then the strayenes of this Port of Gate begins to be delated and enlarged.

If *Fayth* should command & say: Belieue, that there are *three Persons*, and *one God*; belieue, that the *Sonne of God* is made the Sonne of a Virgin; belieue, that *Christ* did rise after three dayes from the dead by his own vertue and power, after being immortal. And belieue all these things

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most firmly and vndoubtedly, because *S. Peter, S. Paul, S. Iohn, Isay, Ieremy, & Ezechiel* haue deliuered these points for true, I should without doubt waue and rest doubtfull therein, neither could I be easily induced to giue credit thereto, on'y for the authority of Men, lyke vnto my selfe; Because it is written, *Psal. 115. Euery man is a lyar;* and therefore so many Oaths & Sureties are exacted, that we may credit men. But whereas *Fayth* sayth: All these former articles of beliefe God hath first reuealed; and that neyther *Peter*, nor *Paul*, nor *Iohn*, nor the rest of the Apostles and Prophets taught these Points of their owne Authority; but they were instructed therein of God himselfe, & they did preach the word of God, not their owne word; the presently is the Hart dilated, and prepared to believe, without the least doubt or wauering in fayth.

Now that it was God, who taught and spake by the Apostles and Prophets, is made manifest from his working of so many manifest, & stupendious miracles; so as it were not only simplicity, but great temerity to rest diffident and distrustfull of the
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Truth. For thus doth the Apostle speake to the Hebrews *cap. 2. Which when it was begun to be declared by our Lord, of them that heard was confirmed on vs, God withall testifying by signes and wonders, and diuers miracles, and distributions of the Holy Ghost, according to his Will. But what things God speaketh, who dare deny to be true, seeing God cannot possibly lye; for if he could lye, then were he not God? Yet is it vrged: what things are propounded to vs to believe are aboue reason. This is true; but they are not aboue the Power and Wisdome of God. And therefore S. Iohn sayth, 1. Ioan. 3. God is greater then our Hart: because he is able to do, and which we are not able to vnderstand: And his Essence and Existence is more perfect and worthy, then mans Soule can possibly comprehend, or take the true height thereof. If an vnlearned and ignorant man be ready to believe the Philosophers and Astrologers, discoursing of the greatnes of the Sunne and the stars (which seeme incredible;) Why then may not man with the like promptitude and facility giue credit to God himselfe touching those points of*

of fayth, which it shall please him to reueale, and the rather, seeing the Wisdome and power of God, do by infinite degrees differ from that sparke of Reason, with which men are endued? Those men therefore, who haue a true apprehension of these reasons, do not suffer any straitnes or difficulty in believing those dogmaticall Points, which the Church propounds to vs to belicue.

*A second discourse of Hope,
which is the second Part of
the Gate of the House
of God.*

CHAP. XI.

VVhat we haue said of the Vertue of *Fayth*, the same we may boldly pronounce of the Vertue of *Hope*; for if we should say, that what we expect in the life to come, we do expect to proceede from the bounty and liberality of men, we might be deservedly reiected, as vayne Impostours; since men may lye, and it is not in their power to afford & distribute so great and

and transcendent Rewards: But we teach not, that they are to be hoped for from man, but from God; Who neither can lye, since he is *Truth*; nor deceaue, since he is *Goodnes*; nor can promise any thing impossible, since he is *Omnipotent*. Therefore a Rusticke fellow might deservedly thinke himselfe to be mocked and derided, if any man should promise to him the Wisdome of *Salomon*, or the Greatnes of *Augustus*; because that man, who thus should promise, should be reputed as a Liar. But why ought not a Christian, to whom God hath promised eternall life, the kingdome of Heauen, the Paradise of all Pleasure, assuredly hope for the same? Is there perhaps wanting an Earnest, or Pledge of Gods most bountifull Good Will to vs? Not so. For did not God by way of figure and adumbration of things Present, lead his People without any step, or print of vvet, through the *Red Sea*? did he not rayne *Manna* from Heauen? did he not draw *Water* from out a Rock? To conclude, did he not bring his Seruants, by the Conduct of *Iosue*, into the *Land of Promise*? And must so remarkable a figure be reputed, as empty,

230 *Of Eternall felicity.*
ty, and of no force?

Furthermore, *If God so loved the World, that he gaue his only begotten sonne, Ioan. 3. Hath he not then giuen with him all things to vs? Rom. 8.* What great thing do we hope for, to be giuen vs from God, the which is not inferior to that giift, which already he hath giuen to vs; we neither hoping for it, nor demanding it? *Yf God gaue to sinners, and his Enemies the Death of his owne Sonne, will he not giue to the Iust, and his friends, the life of his Sonne?* Neither satisfying himselfe herewith, he gaue and adioyned the Holy Ghost, as a pledge of our Inheritance, who cryeth in our Harts; *Abba Pater. And the spirit giueth testimony to our spirit, that we are the Sonnes of God, and if Sonnes, Heyres also of God, and Coheyres with Christ. Rom. 8.* Wherefore if the greatnes of the things promised may seeme to overcome our Hope, yet can they not overcome the greatnes of him, that promiseth. Which greatnes, since it is infinite, may so easely strengthen our Hope, as that without any fearefull doubtfulness, it may arriue, and attaine to the things promised. Which Promise

The third Booke.

231

mise (as the Apostle proueth *Heb. 6.*) God hath euen confirmed with a most solemne Oath: That so by force of two inexpugnable and immouable forts (to wit, the Promise of him who cannot lye, and his annexed Oath) we may haue Hope, as a firme and safe Anker leading vs to those *Penetralia*, into which Christ entred for vs, who is made a Priest for euer, according to the Order of Melchisedech.

*A second discourse of Charity,
which is the third part of
the Gate of the House
of God.*

CHAP. XII.

NOW, what shall we speake of Charity? This Vertue, as in regard of the difficulty of fulfilling its precepts, is of a most narrow and strait extent; so in respect of the excellency of the *Diuine Goodnes* (wherunto Charity hath reference) it may be said to be of a most great breadth. For why ought it to seeme hard, to loue God with all our Hart, with all our soule,

*foyle, with all our strength, when as he is most sayre, most good, & most worthy of infinite Loue? It is not a hard matter here vpon Earth, to loue things that are sayre and good; but it is hard not to loue them at all, or not to loue them too much. Therefore God seemeth (after a certaine manner) to offer vs wrong, in commanding, vnder so seuerer punishments to loue him, as if of our owne accord and willingly we ought not to loue him. But some may reply, saying: Those things, which are good, & sayre here vpon the Earth, are so ardently loued, and affected, because they are clearly seene, as being subiect to the sense; But God no man euer saw. Ioan. 1. It is true indeed, we see not God; neuerthelesse we haue scene, and do dayly see his workes, which are very sayre: of which workes the *VViseman* thus sayth, *Sap. 13. If with whose beauty being delighted* (meaning with the beauty of the Sunne and the Moone) *they thought them Gods, let them know, how much the Lord of them, is more beautifull then they; for the Authour of Beauty made all those things. We in like sort do make triall and tast of the sweetnes of God,**

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in his daily Benefits conferred vpon vs. To conclude, we haue the testimony of him, who sayth, and cannot lye; to wit, of the *Holy Ghost*, who preacheth by the Apostles and Prophets in the Holy Scriptures, that God is so good, and so sayre, as that He alone deserueth to be styled *Good*, and *Fayre*.

But here some will insist, and say, It is very hard, and euen incompatible with our Nature, to be forced (for Gods sake) to lose our substance and riches, our nearest friends, yea sometimes our owne liues. I confesse, that this is hard to men not louing God; but to such, as do loue him; and couet to enioy him, say it is light and easy; especially seing in recompence of our contempt of these temporall goods, there are prepared for vs, goods incomparably far more in number, and better. O! obserue the disparity. Thou lovest corruptible and fading riches; thou shalt gaine an euertasting Kingdome. Thou lovest Father, and Brothers and friends; thou shalt gaine God to be thy Father, and Christ thy Brother, and all the Angells & Saints thy friends and Companions. Thou lovest

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loseth a temporall life, euen ouercharged with misery; thou shalt gaine an eternall life, fraught with all felicity. Heare then this Canticle or song of diuine Loue: *Yf a man shall giue all the substance of his house for loue, as nothing shall he despise it. Cant. 2.* And a little more: *Many Waters* (meaning of tribulations) *cannot quench Charity, neither shall floods ouerwhelme it.* Heare also one of those, who loued God, *Rom. 8.* *Who then shall separate us from the Charity of Christ? tribulation? or distresse? or famine? or nakednes? or danger? or persecution? or the sword? But in all these we overcome, because of him that hath loued us.*

But some do yet further vrge: So to loue my neighbour, as to communicate and impart my goods to him, yea though he were my deadly Enemy, and had much iniured me, so as I ought not only to pardon him, but to heape benefits vpon him; this appeareth to be very harsh and repugnant to Humane Nature. This perhaps may be truly said, being spoken of mans Nature, as it is corrupted by sinne; but not of Nature repayed through the Grace of Christ, Doth not God himselfe

selfe communicate his goods and benefits, euen to his Enemies? And doth he not duly pardon his enemies, rendering to them by way of a strange exchange Good for Bad, whiles he maketh the sunne to shyne vpon the good & the euill, and rayneth vpon the iust & Vniust? *Matth. 5.* Now if God do so beare himselfe towards his Enemies; it then followeth, that it is not contrary either to the Nature of God, or of man (who is created to the Image of God) to loue our Enemies, or to do them benefits; but it is only contrary to the nature of Beasts, and of those men, who, when they were in Honour, did not vnderstand: they were compared to Beasts without vnderstanding, & became like to them. *Ps. 48.*

*A second Discourse of Humility,
which is the fourth Part of
the Gate of the House
of God.*

CHAP. XIII.

IN this last place I come to Humility, which is like to its Sisters, the
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which Vertue, as it begetteth great straits to the proud and arrogant, so with ease it beginneth to be dilated and made larger, to such who wilbe taught in the Schoole of *Christ*. For first, we ought to humble our selves under the potent hand of God, as the Chiefe of the Apostles hath admonished vs, *1. Pet. 5.* and as his Coapostle *S. James* confirmeth, *cap. 4.* Now what difficulty can be imagined, to be in the humiliation of a mortall man, to the immortall and Omnipotent God? Furthermore, we ought also to make choise of the lowest place among men, as presuming them to be better then our selues are, as the Apostle counsel-
leth vs, saying, Philip 2. Ech ene coun-
ting others better then himselfe. There-
 fore who know themselves, and are priuy to their owne imperfections, but know not what secret Vertue may lye hid in the breast of others, do suffer no difficulty to repute others superiour to themselves, and do willingly honour them, and giue to them the higher and more worthy place. For as Pryde groweth from the ignorance of a man not knowing himselfe, so Humility from the true knowing
 of

of himselfe.

A proude Hart quickly penetra-
 teth into the Vices, which it selfe hath
 not, but which others haue, because
 all these are out of him: yet his proper
 Vices, though often far greater and
 knowne to all other men, this man
 seeth not, because they are within
 him: Euen as the Eye, which seeth
 not what is within it selfe, but only
 what is without it, The *Pharisee Luc.*
18. may be an example hereof to vs,
 who gaue thanks to God, that he was
 not, as other men were, to wit, *Rob-*
bers, Iniust, Adulterers, for he did see,
 that the Vices of *Rapine, Iniustice, A-*
dultery were not in him, but he did
 not see the more grieuous Vices vvhich
 did lye lurking within him, I meane,
Pryde, blindnes of mind, and impeni-
tency, and therefore he preferred him-
 selfe before the *Publican*, praying in
 the same Temple. But the *Publican*,
 who was of a more cleare sight, did see
 the Vices in himselfe, but not the
 Vertues; and therefore he tooke the
 lowest place, standing a far off, bea-
 ting his breast, and imploring the mer-
 cy of God: And so the euent was, that
 by the iudgment of God, this poore
 hum.

humbled man departed iustified, that other, reprobated. Wherefore if a man (voyding his iudgment of all selfeloue) vwill labour diligently to know his ovne imbecillity and imperfections, he vwill not suffer any straits, in entring into the Gate of the hovvse of God.

To all these precedent discourses, it is needfull to adioyne this one Consideration. That vvheras the *Port* or *Gate* of the *House of God* seemeth most narrow, and almost impenetrable to those vvho come to it heavily burdened and loaden, or vvho are of a grosse and corpulent body, or cloathed vvith many garments, or labour to enter therein, lifting themselves vp in their full height and stature; So is the same *Gate* become large, and easy for entrance to those, vvho come vnto it, without burden, naked, leane, and crooked, or bending themselves: and therefore the fault is in vs, why vve may not easily enter by that *Gate*, through the vvhich many Saints vvithout any difficulty, and trouble haue already passed.

Therefore let a Christian man lay dovyne the burden of his Riches: Let him

him know, that riches are giuen by God to him, to be a Dispenser, and not an absolute Lord thereof, that so he do distribute them to the needy & poore, and not reserue them to himselfe alone. And then it shall so fall out, that his mind being free from the loue of riches, and he lightened of the great burden thereof, shall fynd the *Gate* wyde inough for his entrance; In like sort, let him free, and deliuer himselfe of that ouermuch fatnes (as I may terme it) of carnall delights; or rather let him cast out the hurtfull and dangerous Humour of seuerall Concupiscences; which engender a spirituall *Dropsy*, and puffe vp the Body. To conclude, let him disuest himselfe of all proper estimation and selfe loue; let him put on the *Humility* of Christ, let him incline and bend his necke to the obedience of the *Commandements*; and then let him complayne (if he can) if with all conuenient facility and ease, he cannot passe through the *Gate* of *Saluation*.

That

That it is absolutely necessary to enter through the Gate, though it be strait, if so a man will be saved.

CHAP. XIV.

BVt whether this Gate, be large, or strait; we ought with all our endeaour labour to enter thereinto. For there is no other place left vs after this life (which flieth away like a shadow) where we can well repose our selues, but within this Port, and Gate. Therefore our Lord exhorteth vs saying, *Luc. 13. Strive to enter in by the narrow Gate.* Because as himselfe in the same place subioyneth, all those who remaine without, shalbe cast downe into those places, where there is an everlasting weeping, & continuall gnashing of teeth. Which words do import extremity of dolours, with despayre of remedy: from whence then riseth a certaine fury or madnes, which impatiently suffereth those torments, which it cannot but suffer, and must be forced for all eternity to suffer.

suffer How much more secure therefore is it, to strive to enter by the narrow Gate, where (after some small paynes and labour endured) everlasting rest and felicity is found?

If so the matter did stand, as that men might to auoyd the straitnes of the Gate, & withall the paines of Hell; perhaps the weaknes and imbecillity of them might in part seeme excusable, who have not the courage to lay battery to the narrownes of that Gate; but since of necessity men must here for a short tyme labour to enlarge this Gate, or otherwise irreuocably fall into eternall paynes and torments, what kind of iudgment is that, or how can it be styled Reason, which dictateth, that lesser and shorter labours are to be auoyded, that more intollerable paynes thereby must after be suffered? But admit for the tyme, that no torments were to seythe vpon men after this life, but only they should be deprived of the House of God, wherein there be everlasting, and endles ioyes; yet these very ioyes alone ought to be a sufficient inducement to encourage vs, with all alacrity to enter into the House of God; not only through the strait-

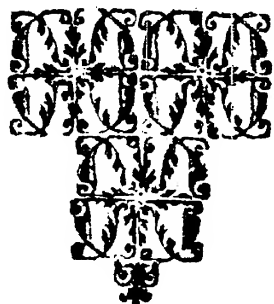
straitnes of the Gate, but euen through thornes and bryars, yea through sword and fyre.

And although during our peregrination here, we cannot feelingly conceaue, what it is to be deprived of *euermlasting Beatitude*; yet after the separation of the soule from the Body, then shall the Eyes of the mind be instantly opened, that they may most clearly see, how great a detriment, yea how infinit a losse and ouerthrow it is, not to arriue to that *last End*, to the which we are created. And this desire is signified by those Words, which being related in the Gospell, are repeated by those who shall remayne excluded out of the Gate: *Math. 22. Lord, Lord, open vnto vs.* Which desire truly of the *Last end*, shall euer torment and afflict those miserable Wretches, and their remorse of Conscience shall neuer ceate; And so that sentence shall be fulfilled, *Marc. 9 Their worme shall not dye, and their fyre shall not be quenched.*

O, if we could now seriously consider and thinke with what a greedy desire, such men shall say: *Lord, Lord, open vnto vs*, as if they would say and com-

complayne: Without entrance into this *House of God*, we cannot liue, and yet to dye, is not granted to vs: therefore we liue, not to the end we may liue, but to the end we may be euer miserable. Open to vs therefore, O Lord; for we are prepared to vndergoe any torments so that we may enter in. But it shall be answered them: *Matth. 25. I know you not*; The yeare of *iubily* is now expired: When you might haue entred, you would not; now therefore it is but reasonable, that when you would enter, you cannot. Thus these men being irremediably excluded, shall neuerthelesse cease to cry out (pricked thereto through a naturall desire) *Lord, Lord, open vnto vs.* But because in this life they were deafe to the exhortatiōs of our Lord, crying out and saying: *Luce, 13 Striue to enter by the narrow Gate*; Therefore after, they shall cry to the deafe eares of our Lord: *Lord, Lord open to vs.* To conclude, if we haue any spatke of true iudgment, let vs provide and take care for the state of our owne soules; whyles we haue tyme; Let vs do that now when it is lawfull, and in our power; the which doubtlesly, then

from our hart we shall couet to doe,
or to haue done, and yet it shall not
be then lawfull, nor in our power to
do it.



OF THE ETERNALL
FELICITY
OF THE SAINTS,
Vnder the Title of Paradise.

THE FOVRTH BOOKE.

*That in Heanen there are
true loyes.*

CHAP. I.



Of

Paradise is a name of Plea-
sure and Delight : For it
signifieth a most pleasant
Garden or Orchard, most
apt for recreation and pleasure. In the
Booke of *Genesis* (cap. 1. & 3.) where
speech is made of the *Terrestriall Pa-
radise*, it is called oftener then once,
The Paradise of Pleasure. But in *Eze-
chiel* cap. 38. touching the *Celestiall*

Paradise it is said to the chiefe Angell, who after fell, and became a Deuill: *Thou wast in the delicacies of the Paradise of God.* Now because we find nothing in the Holy Scriptures touching *Paradise*, but that in it there were many trees, and a fountaine of liuing water; Therefore I thought good through occasion of the Title, or Name of *Paradise*, to explicate the pleasures & felicity, which the Blessed do enioy in Heauen. It will be (I trust) a profitable contemplation to stir vp and incite mens minds, to seeke and meditate vpon those things, which be aboue, and consequently so to gouerne and order our liues, that when we are to leaue this our earthly habitation, we may remoue, not to lamentation and darknes, but (by the assistance of God) to light and euerlasting consolation. Most men (some few excepted) are accustomed to be drawne more with pleasure, then with any other good or benefit; and accordingly the Church in one prayer sayth: *Let our Harts be fixed there, where true ioyes are.*

First therefore, we vwill consider what the Holy Scriptures do teach vs touching

touching the celestially *Paradise*; from whence we shall be able to proue, that there are true ioyes therein. That done, we vwill attempt to explicate what those ioyes may be. In the last place we vwill demonstrate by many reasons, or rather comparisons, that those ioyes be far greater, then we can either apprehend, thinke, or but once coniecture. First then, the name it selfe of *Paradise* doth euen sound Pleasure, and Delight, as we haue shewed before out of the Booke of *Genesis*. And that there is a *Paradise* in Heauen, *Ezechiel* testified as aboue is said. The same doth our Lord in the Gospell witnesse, when he said to the good Theefe hanging with him vpon the Crosse, *Luc. 23. To day thou shalt be with me in Paradise*: For by the word *Paradise* our Sauour did vnderstand the Kingdome of Heauen, and essentiall Beatitude. For when the Theefe had said: *O Lord, remember me, when thou shalt come into thy Kingdome*, our Lord promising to him the participation of his Kingdome, did answer: *To day thou shalt be with me in Paradise.* The same is also witnessed by *S. Paul*, when he said, *2. Cor. 12.*

I know a man in Christ, rapt enen to the third Heauen; he was rapt into Paradise. S. Iohn doth witnesse the same in his Apocalyps cap. 2. where he bringeth in our Lord thus speaking: To him, that overcommeth, I will give to eat of the tree of life, which is in the Paradise of my God. Now from these passages of Scripture it is euident, that the Region of the Blessed is a place of delight and Pleasure.

Furthermore when our Lord said to the good and faythfull seruant, *Math. 25. Enter into the ioy of thy Lord;* doth he not most openly declare, the *House of God*, or the *City of God*, to the which all the good and faythfull Seruants are admitted after their passing out of this world, to be a place of Ioy? And where in many places he compareth the Kingdome of Heauen to a Supper, as in *Luc. 14. A certaine m. n made a great supper.* And againe *cap. 22.* where he sayth: *And I dispose to you, as my Father disposed to me, a kingdome, that you may eate and drinke vpon my Table, in my kingdome.* To conclude, in the *Apocalyps* it is said: *cap. 19. Blessed are they, who are called to the supper of the Mariage of the Lambe.*

Lambe. Certainly the Scripture by the Metaphor of a supper, signifieth delectation and pleasure; except we will maintayne, that in the sense of *Tasting* there is no pleasure. And we may annex hereto, that in the Gospell, and in the *Apocalyps*, the Kingdome of Heauen is compared to a Regall or Princely Supper, as is euident out of that King, *VVho made a mariage for his sonne;* and out of the Parable of the Wise & foolish Virgins; of which, the *Wise Virgins* did enter with the Bridegroom to the Mariage, but the *Foolish Virgins* were shut out. We also fynd in the *Apocalyps* many things to be spoken of the Mariage of the Lambe in the Kingdome of Heauen, being celebrated with all magnificent preparation. Furthermore, the felicity of the Saints is compared to Princely Mariages, at what tyme all kind of pleasures almost are enioyed; of which point we are further to discourse in the next ensuing Booke.

To conclude. *S. Iohn* in the *Apocalyps* did see a Company of Virgins, who did follow the Lambe where-soeuer he went, and did sing a new song which no others could sing:

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Which place S. Austin expoundeth of certaine holy ioyes and pleasures, which the Virgins (either men, or Women) do enioy. His words are these: You shall bring to the Mariage of the Lambe a new song, which you shall sing upon your Citherns: that is, you shall sing prayes in your Harts, not such as the whole Earth singeth, but such, as not any can sing but your selues. Aug. de sancta Virgin. c. 27. And then after: Whither may we thinke this Lambe will goe? Where none shalbe able, or dare to follow him but your selues? Whither may we thinke him to goe, into what gardens or other pleasant places? Thither I belieue, where the grasse is ioyes, not the vayne ioyes of this VVorld being but lying Madnes; neither the ioyes, which are graunted in the kingdome of God to others not being Virgins; but they are ioyes, distinguished from all other kind of ioyes. And then againe a little after: The rest of the multitude of the faithfull shall see you, which cannot follow this Lambe; They shall see, but they shall not enioy; and reioycing with you that which they haue not in themselves, they shall haue in you; for they shall not be able to sing that new song

song peculiar to you. but they shalbe able to heare it, and to be delighted in your great delight. But you, who shall both sing and heare this new song, because in that you shall sing it, you shall heare it, you shall with more felicity exult or reioyce, and with more pleasure reigne. *ibid.* c. 29. Thus from all aboue expressed it is manifest, that in the Heauenly Kingdome, and City, or House, there be many true ioyes, and most true, and most great Pleasures.

Of the Ioy of the Vnderstanding.

CHAP. II.

SEing aboue we haue proued out of the Holy Scripture, that there are true ioyes in the Kingdome of Heauen, we will now explicate what those ioyes be. And first we will vnderstand to shew, what the Ioyes of the Vnderstanding, VVill, and Memory be, all which do belong to the spirit or soule; next, what the ioyes of the seuerall senses be, which do appertain vnto the Body. VVe do not intend hereby to maintayne, that the Vnderstanding,

ding, the Memory, and the senses of the Body are the proper seats of Ioy; for we are not ignorant that Ioy (as a *desire*) do properly belong to the will in the superiour part, and to the Appetite in the inferiour. But we heare speake, as men do vulgarly speake, who forbear not to say, that the Eye is delighted with the beauty of Colours. and the Ear with sweetnes of sounds. Therefore we vnderstand by the Ioy of the mynd, or of the Memory, or of the Externall senses, a delectation or pleasure, which a man taketh from those things, which either he doth vnderstand, or remember, or which he doth draw from the externall senses.

The first Ioy then of the Blessed, shalbe to see with the eyes of the mind, God, *euē face to face*, as S. Paul speaketh, and as S. Iohn sayth; *to see him, as he is*. Now how great a Ioy this wilbe, we may in part coniecture, in that the Prophet *Isay*, and the Apostle do witnes, that it exceedeth all the Ioyes, which any mā hath either seene, heard, desired, or euer imagined: *The eye hath not seene, nor the eare hath heard, neither hath it entred into the hart of man, what things God hath*
prepa-

prepared for them that loue him. (1 *Isa.* 64. 1. *Cor.* 2) For the Scripture here speaketh of the chiefe, and *Essentiall* *Beatitude* or Happines, which is placed in the vision and sight of God himselfe, according to that saying of our Lord: *Matth. 5* *Blessed are the cleane of Hart, for they shall see God.* And, *This is life everlasting, that they know thee, the only true God, and whome thou hast sent Iesus Christ.* And truly there seemeth in the former VVords a great amplification; to wit, That no man hath either seene, or heard, or desired, or thought, what kind of Ioy consisteth in the Vision of God, Notwithstanding it is no amplification, but a simple Truth; because the Eyes, the eares, and the harts of men are accustomed to perceauē only Ioyes that haue end; but the Vision of God is a Vision of an inaccessible light, and of a Good which hath no end, and which comprehendeth in it selfe All Good, according to the words of our Lord to *Moyse*: *I wil shew thee all good, when Moyse a litle afore thus desired of God, Shew me thy face.* *Exod. 33.*

But to proceed, and that we may proue the truth of this point by force of

of Reason. We are to learne out of S. Thomas (p. 2. q. 31. a. 5.) that delectation, which is taken from knowledge, requireth three things; to wit, an *Intelligent* or *sentient Power*; an *Object*, sorting to that *Power*; and an *Union* of the *Object* with that *Power*. Now by how much the *power* is more apt to know, and the *Object* more noble, and the *Union* more intrinsecall & inward; by so much the delectation from thence proceeding, is greater. That the *Understanding*, or the *mynd* is more pure, more high, more noble, and more lively (as I may say) and therein more apt for knowledge, then the external sense, is so euident, as it needeth no prooffe. Now that God is a more high, and more noble *Object*, not only above all the *Objects* of the Senses, but euen above all the *Objects* of the soule or mind (since he is an Infinite Good, all good, or rather Goodnes it self) no man can doubt. That the *Union* of the Intelligence, by an open & cleare Vision, is an *Union* so inward, as that the Essence of God doth penetrate the whole mind of the seer, and the mind is euen transformed into God himselfe, as into a great sea, is likewise certaine.

Who

Who therefore is able to comprehend or coniecture, how great that Joy is, or what kind of kisse is that of the supreme good, or what imbrace-ment is it of a Spouse of an infinite Beauty? Certainly in the coniunction of a fayre Colour with the sense of seeing, or of a sweete sound with the sense of Hearing (and the like is to be said of other sensible *Objects*, with their senses) we receaue great pleasure, and often so great, as that diuers men by this meanes do almost become madd; Neuerthelesse the Powers of the senses are materiall, and common to vs with Beasts: And the *Objects* of them, are things Corporall, and sometimes do no lesse hurt, then delight & please. To conclude, the *Union* is but superficiall and external; And in some senses, there is no *Union* at all of the *Object* it selfe, but only of its image or likeness with the Power. We may add hereto, that spiritual *Union*, and the *Union* of God with the Intelligence or mind by Vision, is more firme, more durable, and altogether entyre; whereas corporall delectations, which are taken by the senses, because they are subiect to change, they cannot continue

not long; neither are they wholly taken together, but are instilled by degrees, and as it were, by drops: VVherefore the infallible Conclusion of all this is, that the delectation and pleasure of the mind, is incomparably greater, then the Pleasure of the sense.

Now (O Man) gather thy selfe together, and weigh in a true balance, and with a steedy hand, the *Pleasure*, which the *VVorld* prostituteth and offereth to thee, with that *Pleasure*, which God doth promise, when he promiseth the sight & Vision of himselfe to those that loue him; And then in this thy ballancing make choyce of that *pleasure* thou most doest couet. Certainly if thou louest *Pleasure*, the which thou canst not deny thou lovest, then wilt thou make choyse, of that *Pleasure*, which is greatest, rather then of that which is least, and of that which is for all eternity, then of that which is momentary and fading.

But neither the only *Vision of God* is promised to holy men in Heauen, but also the Vision and sight of all things, which God hath made. Heere vpon the Earth we behould by the sense of our sight, the Sunne, the

Moone.

Moone, the stars, the sea, riuers, liuing Creatures, Trees, and Mettals; but our mind seeth nothing hereof; that is, it perfectly seeth no substance, no essentiall differences, or proprieties: neither truly doth it see its owne soule, but only after the manner of blind men, it gropeth after the effects, and so by discourse of Reason it gaineth some knowledge. What then shalbe that *loy*, when the face of things being vauceyled, our Vnderstanding shall clearly see the Nature of all things, their differences, proprieties, & forces? And with how great an exultation, & comfort will it be euen astonished, when it shall behould a whole Army of innumerable Angel's (all differing one from another, *in specie*) and shall perspicuously obserue the differences of all and every one of them?

O Good God, what a Theater and Cōtemplation will it be, how delightful, how much to be loued, when we shalbe admitted to behould, and view all the Holy men, and women, which haue beene from the Creation of the *VVorld*, to the End thereof, gathered together with all the Angels, as also their merits, Palms, and Trophies of

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Victory,

Victory? Neither shall we see & consider the Wickednes and torments of the reprobate, without some pleasure, in whom the Sanctity of good men, and Iustice of God shall wonderfully shvne: For then the Iust shall wash their hands in the bloud of sinners, as the Prophet so long since foretould. For what other thing is it to wash the hands in the bloud of sinners, but that the works of the Iust shall more clearely appeare, as being compared with the Works of Wicked men? Certainly at that tyme the Virginitie & Chastity of some men shalbe more resplendent and remarkable, when it is compared with the Adulteries of others, their Equalls. In like sort the Fastings & Almsdeeds of some, when they are ballanced with the Epicurisme, drunkennes, and cruelty of others: I meane, when it shalbe truly said; *This young man was comely and pleasing of Body, yet neuerthelesse he euer professed Virginitie or Chastity: That other yong man was also fayre, and of a good presence; yet not contenting himselfe with his wyfe, he often defyled himself with Adultery and sacrilege.*

Againe,

Againe, *that man was rich and noble, and fasted, and prayed much, and most bountifull in Alms deeds; This man being as rich, and noble by byrth, was so wholly ginen ouer to dainty fayre, drinking, and Iouiallisme, as that consuming all his substance and riches in voluptuousnes, he did leane nothing for the reliefe of the poore. And thus from hence it shall arise, that the Ioyes of the Iust shall reccae an increase, from their Knowledge of the wicked deportment and cariage of the Iniust; & consequently, their Ioy shalbe augmented from the contemplation of Gods Iustice, which shall wonderfully shvne in the rewards of the Blessed, and punishments of the Wicked. For now in humaine proceedings, a great deformity or irregularity appeareth; in that offence and sinne is often accompanied vvith Revvard, and Vertue vvith Punishment; so as the Iustice of God may somewhat seeme to be obscured or darkened in the Eye of men; But then all Punishment shalbe conioyned vvith Sinne, and all Reward vvith Vertue: And so the cōformity or beauty of Iustice shall stir vp an incredible ioy in the minds of the Blessed.*

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Of

Of the Ioy of the Will.

CHAP. III.

PEsides that *Pleasure*, vvhich the *Will* taketh from the good of the *Vnderstanding*, there are three things, vvhich shall properly beget and cause *Ioy* in the *Will* it selfe. One of these is, a most ardent *Loue* of *God*, and of our *Neighbour*: For *Loue* is a principall sauce, or seasoning of all things that are to be beloued. He that loueth, iudgeth all those things which he loueth, to be most fayre and good; and therefore he much reioyceth at the presence and sight of them: As contrary-wise at their absence he greatly lamenteth. We see that *Parents*, who out of a naturall affection loue their *Children* dearly, do be-lieve, that they are most fayre, most witty, and most wyse; although often they be deformed, and but shallow-witted; & if choyce were giuen them, they vould not change them for any others, though in an impartiall Eye far better and fayrer. In like sort, we see, that men either through *VVitchcraft*,

craft, or some v unexpected accident, are taken and surprized with the *Loue* of deformed persons; houlding it a most pleasant thing to conuerse with them; and most infortunate to be separated from their company and familiariry. Which proceeding only *Loue* causeth, being (as aboue we said) a sauce to all things, which are the subiect of *Loue*.

Now seeing these things stand thus, what, and how ineffable shall the *pleasure* of the *Saints* be, euer to conuerse with *God*, and all the *Blessed* whom they shall most ardently loue; who are truly most fayre and most good, euen in a cleare and vnpartiall iudgment, and from whom they shall know, that they are neuer to be separated: As on the contrary, it shalbe one of the greatest punishments of *Hell*, to be forced euer to be in the *Company* of those damned spirits, whom they extremely hate, and by whose diuers stratagems and deuises they know, themselves to haue beene circumuented and abused.

An other *Consideration*, which shal much increase the ioy of the *Blessed* in the *will*, shalbe an vn-speakable

kable rest, and sariety without cloying, which shall make them on all sydes satisfied and content. Heere vpon Earth no man liues contented with his state; There is no man, but he coueteth many things which he cannot obtaine. And hence it riseth, that there are so many hungry and thirsty men in the pursuit of tempotall Benefits in the VVorld. Neither is this to be much wondred at; since our mind is capable of an infinite and euersing Good; whereas the things created are small in themselves, of a fading nature, and cannot long continue. Therefore what exultation and ioy shall it be to that man, who shall see himselfe seated in that place, where he shall liue in all contentment and sweete repose of mind; vvhether nothing shall be wanting, nothing shall affright him, nothing shall be desired, nothing more shall be sought after? O Peace surmounting all apprehension of sense, the which the VVorld cannot afford, and vvhich is found only in the heauenly *Ierusalem*, the City of the peacefull & most great King. To thee, this our Peregrination doth greedily bend it self; VVe are here loaden vwith tempta-

tions

tions and sollicitudes, and we greatly appease and quiet our selues only in the thought and expectation of thee.

The *third thing*, which shall bring great ioy to a Blessed VVill, is *Iustice*; and this perfect, and more perfect, then was the Originall Iustice in *Adam*. The *Iustice* of him did subiect the inferiour part of the soule to the superiour, as long as the superiour was subiect to God: But this Iustice subiecteth the inferiour Part to the superiour, and the superiour to God, by a most firme and indissoluble band and conaexion: That was (as it were) a wollen or linnen Garment, this a silken, or goulden Vestment which maketh the VVill most fayre & amiable to God, to the Angells, & all Blessed soules. This is that perfect *Iustice*, which admitteth no spot, nor any veniall blemish. So as of a soule cloathed with this *Iustice*, it may be said: *Thou art all fayre, O my Love, and there is no spot in thee. Cant. 4.* This comprehendeth all Vertues, as they are vnmixed with the drosse of any imperfection. Now how great ioy and pleasure this *Iustice* may bring to a soule in Heauen, the VVise man doth witnesse, saying:

264 Of Eternall felicity.
ing: *A secure mind is as it were, a continuall feast. Prou. 15.*

Heere only that mind is secure, which is neuer gnawed with the worme of Conscience; in that through a perfect *iustice* it is so established in good, as that euen for any short moment it cannot slyde. Of which point the Apostle is also witnesse, saying: *Rom. 14. The kingdome of God is not meate and drinke, but iustice, and peace, and ioy in the Holy Ghost.* In which words, the holy Apostle clearely teacheth, that the *Kingdome of Heauen* contayneth in it selfe great *Pleasure*, consisting not in delighting the throt, and repletion of the Belly (as carnall and sensuall men perhaps could wish) but in *iustice*, which engenders in the soule a firme *Peace*, and true *Ioy*. For who is perfectly *iust*, hath nothing in his hart, which may vpbraide or reprehend him: neither any thing in his Actions, at which other men can take exceptions. And from hence springeth a most constant and sweete *Peace* betweene God himselfe, and all others: From hence also riseth an ineffable *ioy* in the Holy Ghost; with which *ioy* no earthly or temporall pleasures can be compared.

Of

Of the Ioy of the Memory.

C H A P. I V.

NOW the faculty of Memory through remembrance of things past, shall minister no small matter of Ioy. For first the calling to mind the benefits of God, either touching spirituall or corporall matters, naturall or supernaturall, temporall or eternall, throughout our whole life, shall bring an incredible Ioy, when the iust soule shall call to mind by how many wayes it was presented in the benedictions of all sweetnes. Againe, the remembrance of the perills and dangers, out of which God by strange meanes hath euen snatched vs, throughout all our life, how great a comfort will it afford? Among other dangers I put in the first place, That a man being very neere vnto committing of a mortall sinne, and so thereby neere vnto Hell, God moued only through his benignity and loue, did hinder the committing therof. Certainly this mercy of God being so great, and often extended

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ded to the *Elect*, when it shall be cal-
led to mind in that most safe and most
peacefull Region, shall afford most
great *Ioy*. VVhich remembrance, if it
were wanting to the Saints in Hea-
uen, how then could it be said of them
in the *Psalme 88*. *I will sing the mercyes
of our Lord for euer? Then which Can-
ticke* (sayth *S. Austin*) *being sung in the
glory of the grace and fauour of Christ,*
nothing shalbe more pleasant to that
Heauenly Citty. l. 22. de ciuit. c. 30.

What may I speake of the deuolu-
tion and current of Tymes and ages,
euen from the beginning to the End?
What pleasure will the remembrance
of so many Vicissitudes of things, and
of so great Variety bring, which the
Prouidence of God hath gouerned so
wisely, and brought to their due ends?
And perhaps this is that mayne cur-
rent of that Riuer, which so wonder-
fully exhilarateth the Citty of God.
Psalm. 45. For what other thing is the
Order of ages passing away with such
speede, and neuer intermitting their
course, then the great swiftnes of the
Riuer, running without any cessation,
till it be wholly absorpt in the mayne
Ocean? And now truly, whiles the Ri-
uer

uer is in running, and the Times slip-
ping away, many do dispute of the
Prouidence of God; yea some euen of
Gods seruants are much troubled with
this impetuosity of the streame; for
seeing that it is often hurtfull to good
men, but commodious and beneficiall
to the Wicked, whiles it carrieth away
the good earth, taken from the fields
of the Vertuous, vnto the fields of the
Wicked, thus they often suffer great
Temptations, and seeme to complayne
of Gods Prouidence.

Heare of this point the Royall
Prophet, thus moaning: *Psalm 72.* *My
feet were almost moued, my steps almost
slipped, because I had zeale vpon the
wicked, seeing the peace of sinners.* And a
little after: *Loe the sinners themselves;*
and they that abound in the World,
haue obtayned riches; And I said, then I
haue iustified my hart without cause,
and haue washed my hands among In-
nocents, and haue bene scourged all the
day. Heare also Ieremy the Prophet
thus exhorting *cap. 12.* *Thou (O*
Lord) art iust if I dispute with thee;
but yet I will speake iust things to thee:
Why doth the way of the impious pros-
per? And why is it well with all, that

transgresse and do wickedly? Thou hast planted them, & they haue taken roote; They prosper and bring forth fruite: thou art nigh to their mouth, and far from their reynes. To conclude, Heare the Prophet Habacuc, c. 1. Why lookest thou upon them that do vniust things, and holdest thy peace, when the impious deuoureth him that is more iust then himselfe? Thou wilt make men, as the fishes of the Sea, and as the creeping Beast, not hauing a Prince. Thus these former Prophets.

But after the reuolution of tymes, and after the forsaid Riuer hath disgorged it selfe into the sea, when the Saints in Heauen shall cleerely see & read the reasons of all those vicissitudes, or alterations, as written in the Booke of the diuine Providence; then VVords will light short to expresse the ioye, which the City of God shall receaue thereby. There they shall read, why God suffered the first *Angell*, and the first man to sinne; and why the Mercy of God did restore the man, but would not restore the *Angell*. There they shall see, why God did make choyce of the tonnes of *Abraham* for his peculiar people; whome notwithstanding

standing he did foresee, to be after of a most stubborne necke, and what good through their obstinacy he was after to prepare for the Gentills. And that I may pretermitt the Vniuersall Providence of God, there they shall see why he did permit many iust Men (or rather almost a'l) to suffer pressures and afflictions in this World, and to become balls to their Enemies, that thereby he might after crowne them most gloriously. And from this remembrance the Saints shall with great ioy euen blesse all those Crosses, which they suffered in the VVord, when they shall see them changed into euerlasting Crownes, and shall say with the Prophet, *Psal. 93. According to the multitude of my sorrowes in my hart, thy Consolations haue made my soule ioyfull.*

Of the Ioy of the Eyes.

CHAP. V.

LET vs now take into our consideration the ioyes of a glorified Body. And first the Ioy of the sense of seeing presenteth it selfe; which sense

among the senses of the Body is most noble, and in its office and vse dilateth it selfe most largely. This sense in the Celestiall Country shall first reioyce at the splendour of its owne proper Body, changed by *Christ*, and configured, or made like to the Body of his Glory, as the Apostle speaketh. *Phil. 3.* Neither shall its brightnes be lesse then the splendour of the sunne. For the same Apostle *Ad. 26.* affirmeth, that *Christ* (according to whose brightnes we are to be cōformed) was scene of him, to exceed the brightnes of the sunne. And our Lord himselfe thus speaketh in the Ghospell. *Then thei shall shyne as the sunne, in the kingdom of their Father. Matth. 13.* How pleasing and gratefull a spectacle will it be, when the Eyes of the Blessed shall behould their hands, their feete, and all their mēbers, so to send forth beames of light, as that they shall not neede any more the light of the sunne, or of the moone (much lesse the light of a Candle) to dispense all darknes? And they shall see not only their owne body, to shyne like to the sunne, but also the bodies of all Saints, and especially of *Christ* himselfe, and of his Blessed Mother.

How

How much doth one Sunne at its rising, reioyce the whole Earth? What then will it be, to behould innumerable sunnes together, not resplendent only in light, but also most fayre for their variety and proportion of members? Neither in that place shall the Eyes shut themselves, for feare least they be oppressed, and hurt with our much brightnes; for those Eyes shall be Blessed, and in this respect impassible and immortal. For he, who shall so comfort the Eyes of the mind, with the light of Glory, as that they behoulding *God face to face*, shall not be oppressed by his Glory; he shall also comfort the Eyes of the body with the guift, or priuiledge of Impassibility, so as without any danger they shalbe able to looke vpon, not one only sunne but, innumerable sunnes.

This further shalbe adioyned to increase the glory of the Eyes, as *S. Austin* teacheth, *l. 22. de Ciu. c. 20.* to wit, that the most Blessed Martyrs shall beare most fayre and beautifull prints, or signes of Vertue, even in those particular partes of the Body, wherein they suffered their torments. What solace to the eye then shall it be,

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to

272 *Of Eternall felicity.*
 to behould *S. Stephen*, shyning with as many precious stones, as he suffered dints of stones in his Body? In like sort what pleasure wil it be to see *S. Io. Baptist*, *S. Iames* the elder *S. Paul*, & almost infinite others (whose heads were cut of for professing Christ) to shyne vvith a most rich chayne, more precious then any gould? What to see *S. Bartholomew* (whose skinne was fliced off) so illustrious in body, as that it may seeme to exceed all Purple, though neuer so precious? What shall it be (to omit all others) to behould *S. Peter*, *S. Andrew*, and many others (who suffered death vpon the Crosse) to represent, or beare most shining stars (as it were) in their hands and feete, with incredible Beauty? Concerning *Christ*, the king of Martyrs, who for his glory, and our comfort will haue the signes, or marks of the nayles and the Lance preserved, no tongue is able to expresse, with what radiant splendour & light those most holy impressions shall shyne, seeing all the glory of Saints compared to the Glory of *Christ*, is lesse then the Beauty of the stars, with reference to the Beauty of the sunne.

But

The fourth Booke.

273

But now what shall I speake of the Pleasures, which the Eyes of the Blessed shall take in behoulding that most spacious and large City, which *Tobias*, and *S. Iohn* (as aboue we haue proued) as not hauing Words worthy inough to set out and proclaime its beauty, said, That it was all made of gould, and garnished with rich Iewels. *Margarites*, and other precious stones? *Tob. 13. Apoc. 21.* What lastly may I say of the *New Heauen*, and the *New Earth*, the which the Holy Scriptures do promise to vs after the day of Iudgment, and of the renouation of all things into a better state? For these things, as they are vknowne to vs, so they shall delight the Eyes of the Blessed with a new and admirable ioy, when their Beauty shall begin to be seene.

Of the Ioy of the Eares.

CHAP. VI.

THat the sense of Hearing, and the Instruments of speech shalbe in the Kingdome of Heauen, no man may

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doubt:

doubt: For the Bodies of the Blessed shalbe true and liuing Bodies, and in euery part perfect. And such was the Body of *Christ* after his Resurrection, as all the Apostles, many disciples, and others haue testified. For they did heare him speake, and he did answere to their demaunds: And *S. Paul* himself did heare *Christ* speaking to him from Heauen, & he answered to *Christ* hearing him. That there shalbe Canticles, and songs, and chiefly of that Word *Alleluia*, the afore said *Toby* and *S. Iohn* do witnes. From hence then we may gather, that in that Heauenly City, there shall not be wanting many most sweet Sonnets, with the which God may be prayesd, and the Blessed eares of Holy men may be wonderfully delighted. And if these things ought to be performed in proportion and measure, the doubtlesly those songs ought to be the more sweet, & harmonious, by how much the singers shalbe more skiliull, and he that is prayesd, more noble and sublime, & the place where the Musicke is made, more high, and the Company or presence of the Auditors more intelligent, and in greater number.

What

What consolation therefore will it be, in that most high peace, and in the concord of soules, and in that ardour and heate of Charity towards their supreme Benefactour, to heare the most cleare voyces of those, which shall sing *Alleluia*? If *S. Francis* (as *S. Bonauenture* hath left written) was so rapt and moued at the sound of a Cittherne, played vpon but a very short tyme by an Angell, as that he thought himselfe to haue beene in a new World; what delights then shall our Eares enioy, when millions of musicians with most concordant and sweet voyces shall with full accord and consent prayse God; and other Millions with like melody and seruour, shall many tymes repeate the said Prayses? And perhaps in that Heauenly City, not only the prayses of God shalbe celebrated with Musicall voyces; but also the Triumphs of Martyrs, the Honour of Confessours, the Glory of Virgins, and the victories of all the Saints against the Deuill, shalbe extolled with Celestiall Musicke. For we thus read *Eccel. 31. Who is proued therein and perfect, shall haue eternall Glory: He that could transgresse, and hath not transgressed,*

grassed; and do Euill, and haue not done it; therefore are his good things established in our Lord, and all the Church of Saints shall declare his Almes. Although this may be vnderstood of the prayes of mortall men, in the militar Church here vpon Earth; yet withall it may be meant of the immortall Citizens, and of the triumphant Church in Heauen; Since there the Saints shall haue truly eternall glory, and that is truly and properly the Church of Saints.

And whereas our Lord in the Gospel sayth, that the faythfull and prudent seruants shall be prayled of God in the Heauenly Kingdome *Matth. 22.* Well farre thee, good and faythfull seruant, because thou hast bene faythfull ouer a few things, I will place thee ouer many things: Enter into the ioy of thy Lord; Why may we not thinke, that those words of our Lord shall be celebrated with the singing of the whole Celestiall Court, & shall againe and againe be most sweetly repeated? Certainly the Catholike Church doubted not thus to speake of *S. Martin*: *Martinus hic pauper & modicus, dines Calum ingreditur, hymnis celestibus honoratur.* *Martin being but poore and*
tempe-

temperate, did enter into Heauen rich; and is honored with Celestiall Hymnes. To conclude, *S. Austin* affirmeth the same point in expresse Words, *l. 22. de Civ. c. 30.* saying: There shall be true glory, where no man shall be prayled through the error, or adulation of the Prayser. True Honour, which shall not be conferred vpon any, not worthy; Neither shall any unworthy seeke after that Honour, where none but he that is worthy shall be permitted to be. O therefore thrice Happy Soules, who in that place, where all flattery is banished and exiled, and no lye is found to be, shall heare their owne Prayses and Trophies to be celebrated without danger of Pryde, but not without increase of ioy, and comfort.

Of the Ioy of the senses of smelling.

CHAP. VII.

T Ouching the other senses, little is to be said; not in that they want their great Pleasures; but because what Pleasures those shall be, the Holy Scripture hath not declared. Neuertheless

thelesse this is eident to vs, that many Bodies of Holy Saints haue after their deaths braathed out a most sweet Odour. This *S. Ierome* testifieth of the Body of *S. Hilarion*. For he affirmeth, that ten Months after the Body was interred, it was found entyre, as if it were then liuing, and did cast from it such a fragrant smel, as if it had beene imbalmed with sweet oynments. The like doth *S. Gregory* witness of the body of *S. Seruulus*, the *Palsey-man*; His words are these: *l. 4. Dial. c. 14. The soule departing, such a fragran- cy of smell did rise, as that all there pre- sent were replenished with incredible sweetnes. And a litle after: Till the Body was buried, the sweetnes of that smell did not depart from their Noses. Nei- ther are there wanting many other such like Examples both of former & later tymes: from all which we may gather, that if the Bodies of the dead Saints (after the Soule is glorified) do send forth such sweet smells, then much more the liuing and glorified Bodies of the saints shall breath forth a most delicious and sweet Odour.*

I will adioyne hereto that, which the said *S. Gregory* relateth of the li-
uing,

ning and most glorious Body of our Saviour. Thus he writeth: *lib. 4. c. 16. & hom. 18. sup. Euang. Tarsilla the Vir- gin then looking up, saw Iesus comming; and suddenly there was (as it were) sprinkled such a fragraney of a woun- derful Odour, as that the sweetnes ther- of did assure all, that the Authour of sweetnes was thither come. But if the glorified Body of our Redeemer did breath an odour of such sweetnes, then it is altogether credible, that all the Bodies of the Saints shall send forth in Heauen a wonderfull sweet- nes: For it is fitting, that the members should be conformable to the Head, not only in splendour, but also in sua- uity of Odour. Those men therefore, who are delighted with Odours, let them thinke, with what sweetnes they are to be replenished, when they shall draw into their glorified sent, the diuerse, and most sweet odours of so many thousands of Celestiall flowers, on euery syde breathing forth in that diuine garden,*

Of the Ioy of the senses of Ta-
sting, and Touching.

CHAP. VIII.

CONCERNING the Sense of Tast, Deuines do write that the Blessed shall not vse any mortall meates: Notwithstanding they shall haue some delight in that sense, that it may not seeme to be superfluous. But concerning the Sense of Touching, or Feeling, all do agree, that the Vse thereof shall not be wanting in Heauen. Since the Bodies of the Blessed (as being true bodies with life) may doubtlesly be touche; Our Lord thus speaking: *Touch and see, for a spirit hath not flesh and bones, as you see me to haue. Luk. 24.* Yet all impure touching shall be most remote from their bodies, for they shall haue no desire of Generation. And therefore our Lord speaketh thus: *Math. 22. In the Resurrection neither shall they marry, nor be married, But are as the Angels of God in Heauen.* But we will not heere stay about these things, which are daily dis-

puted

puted in the Schooles. This one thing we affirme, that the Sense of Touching shall receaue no small pleasure from the perpetuall and most excellent habitude, or disposition of a Glorious Body, through its qualities; of which the Apostle thus speaketh: *1. Cor. 15. The body is sown in Corruption, it riseth in Incorruption; It is sown in Dishonour, it shall rise in Glory; It is sown in Infirmitie, it shall rise in Power; It is sown a naturall Body, it shall rise a spirituall Body.*

Of these foure qualities, or priuileges of a glorified Body, that of glory or splendour belongeth to the sense of Seeing, as aboue we haue said, the other three seeme properly to belong to the sense of Touching. For euen as, when the Body is oppressed with strokes, diseases, or wounds endangering the life, the Sense of Touching is that, which suffereth and grieueth; so in like manner, when the Body enioyeth perfect health, is sound, and of a strong constitution, the Sense of Touching doth reioyce. Therefore this sense shall haue great ioy in Heauen, ywhen after the Resurrection it shall be

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clad with Immortality, Impassibility, and Health in the highest degree, and this for all Eternity. What charges would not men willingly be at (especially Princes, and others of great estates) to be freed all their life time, from the dolours of the Goute, or of the Heade, the stomack, or the reynes? What ioy shall it then be in Heauen, from whence not only death, but all diseases and griefs shall be altogether exiled? Furthermore, those Qualities, through the which a corruptible body doth rise incorruptible, and a body that is infirme, riseth impassible, do belong to the ioy of the *Sense of Touching*.

In like sort, the qualities of Agility, or Subtility, by which a *Naturall* Body shall rise *spirituall*, seeme to belong to the same *Sense of touching*: since that Body shall be called *spirituall*, and shall be a glorious Body, not in that it hath not truly flesh and bones; but because it shall be so subiect to the spirit, as that at the very beck and pleasure of the spirit or soule, it shall be able without any difficulty, toyle, or wearines, to be moued most swiftly, to ascend and descend, to goe and returne,

turne, to penetrate and pierce all places; and this in such sort, as if it were not a Body, but a spirit. Therefore euen as the *Sense of Touching* griueth and beareth it selfe not well, when a heauy and weighty body is forced to ascend high, or with great swiftnes & speed to be remoued from place to place; so also on the contrary, it much reioyceth and exulteth, when a Body without any toyle, or wearines, either ascendeth aboue, or passeth most speedily from place to place.

Behould therefore from what seruitude of Corruption the Blessed shall be freed, when as they shall no more stand in neede of Horses, Coaches, Gards of men, Weapons, nor any other thing; but those Blessed Bodies euen by their owne forces shall passe, and goe, into what places themselves Will; and they shall be euery where most safe and exempt from all danger, yea in the midst and thickest troupes of armed men. I would to God, that such men, who cannot tast or resent spirituall delights, in that they haue an inuenomed and corrupted palate or Tast; at least would entertayne with due consideration these

most great and perpetuall Corporall Goods and Pleasures; and that they would labour, with all endeaour, & bent of Will, for the purchasing thereof; For thus it might come to passe, that by litle and litle they would aspire to higher Matters, and so by these degrees they might at length, through the assistance of God, arrive to everlasting loyes.

*Of the Comparifon of the loyes
of the Earth, with the loyes
of Heauen.*

CHAP. IX.

WE haue vnfolded and explicated (according to our small ability) what loyes are prepared in Heauen for those that loue God. Now we will endeaour to demonstrate by certaine externall Argumēts, how great, and transcendent those loyes are. Our first argument shalbe taken from the comparifon of the loyes, which God often in this World, giueth euen to his professed Enemies, and to the Reprobate. And certainly there

there is such a confluence of loyes consisting in Riches, Honours, Power, and diuers pleasures, which God imparteth to sinners, to his Enemies, either blaspheming against his dignity, or not belieuing in him, as that of most men they are iudged to be Blessed and most happy, according to the vvords of the Prophet: *Psal. 143. They haue said, it is a happy People, which hath these things.* Which of the Louers of this world doth not enuy and grudge at Salomons Prosperity, who reigned forty yeares, abounded with all affluence of riches and delights, & had seauen hundred wyues, and three hundred Concubines? Who neuerthelesse (according to the iudgment of *S. Austin*) was a Reprobate: for thus this Father writeth, in *Psal. 126. Euen Salomon himselfe was a louer of VVomen, and was reprobated of God.* And in his booke *de Ciuitate Dei* c. 10. he sayth the same of Salomon, which *Salust* did of *Cataline*: *This man had a good beginning, but an euill ending.* *S. Gregory* followeth *S. Austins* iudgment herein, thus writing: *l. 2. moral. cap. 2.* Hence it is, that *Salomon* (though retaining *VVisdom*) did not perseuere in

Gods fauour &c. Neither are the Kings, or Emperours of the *Turks*, the *Persians*, those of *China*, and *Tartary*, vnlike to *Salomon* herein; all who enioy most vast and large Kingdoms, and are so deuoted, or rather become slaues, to all sorts of pleasure of the flesh, as that they giue all liberty to the Hart, to the Eye, to the eares, to their tast, vnto Lust, wallowing in all such voluptuousnes, and sensualities, as may content any of these Parts.

But to passe ouer these *Ioyes*, of which but few are partakers: How great are the consolations and *Ioyes*, which God giueth to all men in Common, of whom the Greatest part either know not God, or at least do not adore him with that Honour & feare, with which they ought? Doth he not giue all the Earth, with all its riches, delights, liuing Creatures, flowers, Mettals to men in generall? Doth he not giue the seas, the fountraynes, Rivers, Lakes with so seuerall sorts of fish to all men promiscuously? Hath he not created Heauen (which is, as a Couer of this great House, and beautified with so many starrs) for the generall vse of Man? Hath not this our most
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gratious and most bountifull Lord commanded the sunne to rise, and the Clouds to rayne vpon both the Iust & Iniust? Now, if he be so profuse (as I may say) in distributing so great benefits & comforts to reprobate sinners, (being his vngratefull bondslaues, & worthy all punishment) in this life, Is it then not most iust and reasonable, that he should reserue incomparably far greater Ioyes for his friends, and his sonnes? Heare what *S Austin* meditateth hereof, saying: in *Psalm. 80.* Seeing God giueth to sinners (dayly blaspheming him) the Heauens, the Earth, the Fountaines, Fruits, Health, Children, Riches, abundance of all temporall Benefits, What then dost thou thinke, he layeth vp, and provides for his seruants, who giueth all these former ioyes and Comforts to sinners?

It is written of *S. Fulgentius* in his life, that he once behoulding the glory and magnificence of the Senate of Rome, did burst forth into exclamation, saying: How specious & illustrious may the Celestiall Ierusalem be, if Earthly Rome, do thus shyne? And if in this world so great dignity and Honour be ascribed to the Louers of Vanity, what
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Honour and Glory shalbe due to the Saints, contemplating the Truth? Certainly *S. Austin* (who made a prudent and true estimation of things) affirmed all earthly pleasures whatsoeuer, to be so far short and inferiour to Celestiall, as he doubted not to say, that it were more to be wished for a man to enjoy Heauenly pleasure, but for the space of one day, then to enjoy all temporall pleasures for many thousands of Ages. His words are these *l. 3. de lib. arbit. c. ult.* So great is the pleasure of eternall Light, as that if it were permitted for one, to remayne and stay therein, no more, then the space of one day; yet euen for so short a space of the fruition therof, innumerable yeares of this life, (though fraught with all delights and affluence of temporall goods) are deservedly to be contemned. For it is not said through any false or mistaking iudgment, *Psal 83.* Better is one day in thy Courtes, aboue thousands. Thus *S. Austin.*

Now what shall we from all this conclude? If these things be true (as they are most true) haue we not reason as length to begin to be wise, and open our eyes? Hitherto we haue

beene

beene accustomed to say, that earthly pleasures are to be contemned, because they are but short and momentary; and that Celestiall are to be loved, because they are euerlasting: But we haue heard *S. Austin* (a most wise Doctour) inueighing against this our manner of speech, and earnestly contesting, that if earthly matters were euerlasting, and Celestiall but momentary, that neuerthelesse in a cleere iudgment, Heauenly goods and benefits were to be preferred before Earthly. Are we not therefore deafe, are we not blind, are we not tooles and stupid, if for earthy benefits & pleasures, which are not only base and ignoble, but also fading and momentary, we do contemne or sleight Celestiall, which are most precious, and shall continue for all Eternity? O most mercifull Lord, dissolue this our deafnes, enlighten our blindnes, dispell our stupidity, & cure our madnes. To what end hast thou signed upon vs the light of thy Countenance, *Psal. 4.* if we cannot discern, and see these so great and so necessary matters? And why hast thou giuen vs iudgment of Reason, if we do not penetrate points so euident?

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*A Comparifon of the Terreftriall
Paradiſe, with the Celeftiall.*

CHAP. X.

VVE haue aboue compared the Ioyes of this World with the Ioyes of the kingdome of Heauen. In this next place we will briefly parallel togeather the Ioyes of the Terreftriall Paradiſe. How great the Ioyes of the Earthly Paradiſe were, may be knowne from that it was (as it were) a Garden of Delights, allotted to men who were created to the image & ſimilitude of God, whereas the reſt of the Earth was giuen to Brute Beaſts. And hereupon when Adam by ſinning did loſe his Honour, in which God had conſtituted him, and was made like to Beaſts without Vnderſtanding, *Pſal. 48.* he was then caſt out of that Place, and baniſhed into this. S. *Alcuinus* ſurnamed *Auitas* writing vpon *Genefis*, doth liuely deſcribe this Terreftriall Paradiſe. and ſheweth it to haue byn a Region moſt pleaſant and moſt temperate, where the Heate of the ſommer did

did not ſcorch or burne, nor the cold of the Winter annoy or hurt; but a perpetuall ſpring of flowers did exhilarate, & reſreſh; and the Autumne to abound with all kind of fruits. His words are theſe: *Hic ver affiduum &c.* In this place the mildnes of the Aire cauſeth a continuall ſpring; the tempeſtuous Southwind is abſent; the Cloudes do flye away from vnder the cleere firmament, giuing place to a continuall ſerenity. Neither doth the nature of the Soyle require any ſhowers; ſince the buds, and the young plant are content with the falling dew. Thus ſeing neither Winter to hurt, nor Sommer to burne, the Autumne furniſheth the yeare with all fruits, and the ſpring-tyme with flowers. Thus he.

S. *Baſill* in like manner (*lib. de paradiſo*) thus deſcribeth this Terreftriall Paradiſe, ſaying: *Illic plantauit Deus &c.* God placed Paradiſe there, where no violence of wynds, nor vnpleaſantnes of times, nor Hayle, nor lightning, nor thunder, nor froſt, nor moyſture, nor ſcorching eate, nor drines is to be found: But there is a peacefull and temperate agreement of all times among themſelues &c. And S. *Auſtin* agreeth

With the former doctours in describing this Terrestriall Paradise lib. 14. de Ciuit. cap. 10. *Quid timere vel dolere poterant illi &c.* VVhat should those men feare or grieue at, who were euē incompassed about with such an affluency of so great goods, where neyther death, nor any euill disposition of the Body was to be feared; neither was there any thing absent, which a vertuous will could desire; nor any thing there present, which could displease or offend the flesh, or mynd of a man, liuing happily &c. And then a litle after: How happy therefore were our first Parents, who were not troubled with any perturbations of the mynd, nor hurt with any discomforties of the Body? So happy should all mankind haue beene, if they had committed no euill which after they did cast upon their children, nor any of their posterity had perpetrated iniquity, which should deserue damnation. Thus S. Austin.

But howsoeuer these particularities of the pleasantnes and frutfulness of this Terrestriall Paradise went; we infallibly gather from the holy Scripture, that it was a farre more happy place, then this our Habitation is; since

since it is said to Adam by way of punishment of his sinne. Gen. 3. *Because thou hast heard the voyce of thy VVife, and hast eaten of the tree, whereof I commanded thee not to eat, cursed be the Earth in thy worke; with much toyle & labour shalt thou eat thereof all the dayes of thy lyfe; thornes and thisles shall it bring forth to thee.* And to the Woman it was sayd: *I will multiply thy sorrowes, and thy childbearings in trauel; thou shalt be vnder thy Husbands Power, and he shall haue dominion ouer thee.* Thus we see, that in Paradise there was not any barrenes of Earth, nor was it to be inhabited with any labour or paines; neyther did it bring forth any thornes or thisle. In lyke sort the Women there should neuer haue conceaued in vaine, but their conceauings should euē haue beene accompanied with most happy byrths. And although they had beene subiect to their Husbands; yet this not after any Lord lyke authority ouer them, but after a ciuill and moderate māner: Therefore men should there haue led a happy lyfe, voyd of all feare, grieue, or labour.

Now if the Terrestriall Paradise was

wanted all Euill, and abounded with many and great goods and commodities, what then may we conceaue of the *Celestiall Paradise*. which ought to be so much the more high, and so much the more good, by how much the persons for which it is ordayned, are better? But the Height of the Heauen of the Blessed, is without any comparison, more sublime and high, then the *Paradise* of Adam; and the Blessed men in Heauen, who can neither sinne, nor dye, are by infinit degrees better, then the inhabitants of the *Terrestriall Paradise*, who could both sinne and dye: Therefore we may ineuitably inferre, that the *Heauenly Paradise* doth not only want all Euill, but that it is replenished with *Pleasures*, Goodnes, and Felicity; and this incomparably greater in worth, and more in number, then the *Earthly Paradise* did abound. Now these things being most certaine, let vs burst out into thanks and gratefulnes to God, who for the *Terrestriall Paradise*, taken from vs through the malice and enuy of the deuill, hath by the Redemption of his Sonne prepared for vs the *Celestiall Paradise*, farre more blessed

sed, and happy. And to the end, that we may not be vnthankfull to so great a Redemer, and also that we may not seeme to be enemies to our selues, let vs striue vvith all our endeauour and forces, to fynd a way to the *Celestial Paradise*, and to enlarge the way thereto by an entyre *Fayth*, sincere *Hope*, perfect *Charity*, and good *VVorkes*.

A Comparison of the goods of this World, & the goods of the Terrestriall Paradise ioyned together, with the goods of the Celestiall Paradise only.

CHAP. XI.

BUT let vs proceed further in this vs cōpare all the goods of this world, as also all the goods of the *Earthly Paradise* (ioyned together) with the goods only of the *Celestiall Paradise*; and so see, whether of these do preponderate, and weigh downe the other. This we shall more easily effect if we conceaue, that Riches, Empyres, Pleasures, and all the glory of *Solomon*,

296 *Of Eternall felicity.*
 lomon, and of all other lyke most happy men, could be obtained without labour, and retained and kept without feare; as also if we further suppose such most fortunate men neuer to sin, nor neuer to dye; yet so, as that they might sinne, and might dye: Now all this by supposall being granted, I most confidently affirme, that the goods of the *Celestiall Paradise* only, do infinitely surpass all the goods of this world, and of the *Terrestriall Paradise* together. From whence it will appeare, that those goods being ioyned together can neither satisfy the mynd; nor satiate the desire of the mynd; since the Hart of Man is capable of an infinite and boundlesse good. Therefore that shall euer stand for a true & maine Position, which *S. Austin* hath left recorded *lib. 1. Confess. cap. 1. Thou hast O Lord made vs for thy selfe, and to the lykenes of thy selfe; yet our Hart is vnquiet, till it rest in thy selfe.* And so true also is that, which the Prophet speaketh, *Psal. 16. I shall be filled, when thy glory shall appeare.* Now so long as the Hart shall be vnquiet, it shall be miserable; and if it be miserable, so long it cannot be blessed or happy.

But

The fourth Booke.

297

But the *Celestiall Paradise* enioyeth this priuiledg, that it is of power to satiate the soule, and to exile and expell all vnquietnesse and solicitude. For what can that man want, who shall be lyke to God, *Because he shall see God, as he is, 1. Ioan. 3. ?* What can he want, whome God shall constitute or appoint ouer all goods, *Matth. 24. ?* What can he want, who shall reigne with God, shall be coheyre with Christ, whome the Father hath appointed heyre of all. *Heb. 1. ?* I say, what can this man want, except he will dreame, that God himselfe is miserable? Furthermore, those goods of the world, and of the *Terrestriall Paradise* (how great, or of what Nature soeuer they might be) in that they stood obnoxious to be lost, were not perfect goods; neither could they satiate the mynd, or giue to it a full repose, or rest; and for this respect they did not, nor could make a Man Blessed or happy: but the goods of the *Celestiall Paradise* are on euery syde perfect & stable; neyther are they in any sort subiect to losse, or dimunition: for the Saints placed in those most happy Seates, can neither dye, neyther can they sinne; and of their euerlasting

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298 *Of Eternall felicity.*

lasting felicity they are most secure. Therefore let mortall men open their eyes, let them often call to mynd, of what moment it is, not to loose the *Celestiall Paradise*. For heare the businesse toucheth the maine matter of all others, and is not about trifles, or fading vanities, And therefore the Wisdom of God, euen through a diuine Iudgement, hath pronounced: *VVhat doth it profit a man, if he gaine the whole VVorld, and sustaine the damage of his soule?* Matt. 16. Marc. 8. Luc. 9.

A Comparison of the price of the Celestiall Paradise, and the Paradise it selfe.

CHAP. XII.

THe last Comparison shalbe of the Pryce, with the which Christ did buy *Paradise*, and with the which it ought to be bought of vs, with relation to the greatnes and dignity of *Paradise* it selfe. Christ with effusion of his owne most precious blood did buy *Paradise* for vs, which the Enuy of the Deuill had afore violently taken

The fourth Booke.

299

ken from vs, not that himselfe might enioy it, but only that we might be deprivied of it. For to this end the Deuill seduced *Eue*, and by her he caused *Adam* to sinne, that so they might be Consorts and fellowes in punishment. Christ therefore is that prudent Merchant, (*Matth. 13.*) who gaue all his goods, that he might buy this precious *Margarite*; by the which he clearly inough did teach, that the *Kingdome of Heauen* is signified: for it is he, of whom the Apostle speaketh, when he sayth, *1. Cor. 6.* You are brought with a great Pryce. And the Apostle *S. Peter*: Not with corruptible things, gold, or siluer are you redeemed, but with the precious blood (as it were) of an immaculate and vnspotted Lambe, Christ. *1. Pet. 1.* And againe; They deny him, that bought them, the Lord. *2. Pet. 2.* For Christ (at one and the same tyme) did buy *Paradise* for vs, and did buy vs. For we before were made Captiues, and had lost *Paradise* by sinne: But Christ redeeming vs from sinne, and from the Captiuity of the Deuill, did withall adopt vs the Sonnes, and beyres of God; and in so doing, did restore *Paradise* vnto vs. From hence there-

300 *Of Eternall felicity.*

therefore the greatnes and vvorth of the *Celestiall Paradise* may be concealed; to wit, that in the *Wisdom* of God, it is thought to be vvorthy of an infinite Pryce.

If heere among men a prudent & rich merchant should be content to giue all his vvealth for the buying of a precious Pearle; certainly no man vvould once doubt, but that the Iewell vvore of so inestimable Worth and valew, as that it could hardly fynd a sufficient pryce. Of what account and estimation then (if vve haue any sparke of true iudgment) ought the Possession of the *Kingdome of Heauen* seeme to vs to be, the vvich the *Wisdome of God*, the *WVord Incarnate*, vvith all his labours, toyles, and dolours, for the space of thirty three yeares, and lastly vvith his owne bloud and most precious death, did purchase, and buy? VVe are vvholly stupid, yea mad, if vve vvill sell our interest and title of that thing, for a base and most vile price of temporall Good, vvich *Christ* our Lord rated at an infinite Pryce and valew.

But vvhat? Not only *Christ* vvvas content to buy *Paradise* vvith the effusion

The fourth Booke.

301

fusion of his owne bloud, but all Saints being herein taught by him, did most willingly expose whatsoeuer they had, vvith all their force & strength, for the gayning of the said *Paradise*. Yea the Blessed Apostle thus buristh out in vvords: *Rom. 8. The Passions of this tyme are not vvorthy of the glory to come, that shalbe reuealed to vs.* And if any of the Martyrs vvvere demanded, vvwhether they did willingly buy *Paradise* vvith such Torments, as also if the Holy Confessours vvvere questioned, vvwhether they did in like sort promptly and readily buy *Paradise* vvith their so many Watchings, Fasts, Prayers, Almes deedes, and Persecutions; no doubt they vvould all cry out in one voyce vvith the Apostle: *The Passions and sufferings of this tyme, are not vvorthy of the glory to come, which shalbe reuealed to vs.* For although the Bloud of *Christ* vvvas not only a vvorthy price of *Paradise* for vs, but also (as I may speake) more then a vvorthy Pryce, as being supereminent, and exceeding the dignity of the thing vvich vvvas bought; neuerthelesse *Christ*s good pleasure vvvas, that we also should buy *Paradise*, thereby the more to honour and

and exalt vs. The Glory of man is great, in that he obtayneth Paradise, not only from the merits of Christ; but also from his owne merits, streaming from the Vertue and force of Christ his merits. And if a man will not (when it is in his povver) do good, and suffer euill, for the buying of Paradise, he is worthily expelled from the buying of Christ, as an euill and slouthfull seruant, as Christ himselfe admonisheth in the Parable of the Talents, *Matth. 25.* and the Apostle vehemently counselleth, *Rom. 8.* when he sayth: *Yf sonnes, Heyres also, Heyres truly of God, and Coheyres of Christ; yet if we suffer with him, that we may be also glorified with him.*

And to prevent, that whereas some men may perhaps complayne, they haue not a sufficient Pryce for the buying of Paradise; let such take notice, that nothing more is asked of vs here, but what our selues haue. For thus *S. Austin* speaketh: *The kingdome of God is worth so much, as thou hast.* Which point the same Father proueth from examples of diuine Scripture, thus he writing tract. in *Psal. 49.* *Quid tam vile &c.* What is so vile, what is so ter-
rene

rene and earthly, as to breake and giue a peece of bread to the Hungry? So much the kingdome of Heauen is worth. For it is written. *Possesse the kingdome prepared for you, for I was hungry, and ye gaue me bread. The VVidow did buy it with two mytes. Peter bought Paradise by leauing his nets: and Zacheus by giuing the halfe of his Patrimony.* Thus far *S. Austin* discourseth. To whom *Venerable Bede* is heerein agreable, when he sayth, that he, who hath nothing besides himselfe, yet in giuing himselfe, he buieth Heauen. His words are these *Serm. 19. de Sanctis: Regnum caeleste &c.* The kingdome of heauen, requireth no other price then thy selfe. *Tantum valet, quantum es tu; te da, & habebis illud.* Certainly *Lazarus* the beggar, had nothing, which he could giue, but only his patience in suffering his griefes and paynes; and yet he was carryed by the Angells into the bosome of *Abraham*. And the good thiefe had nothing in this World that was his, but only a free & ready voyce, with vvhich he cryed out: *Remember me, when thou shalt come in to thy kingdome; and yet he pretently did heare, To day thou shalt be with me in Paradise.* ○

O most truly great liberality of God! O ineffable felicity of man, who can so easily make bargaine (as it were) with his Lord, for the price of a thing, most precious aboue all other things! Dost thou (O man) couet of God, and thirst after the enioying of Paradise, the height of all delights & pleasures? Giue thy selfe in pryce, & thou shalt obtaine it. But what is the meaning of these Words, *Giue thy selfe*? To wit Loue God from the depth of thy hart; Humble thy selfe vnder his potent & mighty hand; Prayse him at all tymes; Submit thy selfe with all promptitude of mind to his will, whether it shalbe his pleasure, that thou shalt be rich or poore, glorious or ignoble; finally in Health, or in sicknes: for his Will in euery thing is good, and all his Iudgments are iust. Say to God: *I am thyns, dispose of me according to thy best pleasure and Will. I do not resist, I do not re- clayme, I do not with-draw my selfe out of thy iurisdiction: My Hart is prepared and ready (O my God) my hart is prepared, Let not my VWill, but thy VWill be done.*

This *Holocaust* of Obedience did Christ daily offer vp to his Father, as him-

himselfe doth testify, when he saide *The things that please him, I do al- wayes*, Ioan. 8. And the like did the Apostle, the true imitator of Christ, saying, 2. Cor. 5. *We strine, whether we be absent, or present, to please him.* This perfect renunciation, and disclayming from all things which a man posses- seth, or desires to possesse; this abne- gation of a mans selfe, that he may serue only God, is the true Pryce of Paradise. Neither followeth it, that who giueth himselfe away after this manner, that he may buy Paradise, doth loose himselfe: but most truly & most happily he doth find himselfe, according to those words of our Lord Matth. 10. *He that loseth his life for me, shall find it; He that hateth his life in this VWorld, doth keep it to life euerlasting.* But because this Wildome is hidden from the wyse and prudent men of this worlde; who truly are foo- les in the sight of God; and because the number of fooles is infinite; there- fore many are called, but few are cho- sen. Matth. 22.



OF THE ETERNALL
FELICITY
OF THE SAINTS,
Vnder Parabolical Names.

THE FIFTH BOOKE.

Of a Treasure hidden in the field.

CHAP. I.

HITHERTO I haue written so far forth, as God hath vouchsafed to dictate to me in my Meditations, of the felicity of the Saints vnder the name of those places which they do inhabit; I meane, vnder the places of the kingdome of Heauen; of the Citty of God; of the House of our Lord; and of the Par-
delights and Pleasures. I will in this

The fifth Booke.

this next place add something concerning the same Felicity, vnder the name of such Things, to the which our Lord in Parables hath compared the Felicity of Saints. And heere in the beginning, it is to be aduertized, that those Words of our Lord, *The kingdome of Heauen is like &c.* (the which our Lord doth commonly vse) are not euer referred to the Words immediatly following; As where our Lord sayth: *The kingdome of Heauen is like vnto a Merchant man*; he meaneth not, that the *Kingdome of Heauen* is like vnto a Merchant man, but he referreth those words to the whole Narration, in which by way of similitude, the way to the *Kingdome of Heauen* is demonstrated. And further, we are to obserue, that the *Kingdome of Heauen*, is sometimes in the Parables described more obscurely, at other tymes more clearly, and sometimes not touched at all. I wil explicate the seuerall members of this diuision.

Whereas our Lord in *S. Matthew*, setteth downe the Parable of the sower, he describeth the fruite, which the Preaching of the Ghospell bringeth forth, according to the diuers dispositions

tions of the earth: and thus he calleth the Mystery of the *Kingdome of God*: but touching the Beatitude of the Saints he speaketh nothing. But where our Lord in the same place, doth add the Parable of the Cockle, he briefly toucheth the felicity of Saints, when he sayth, that the good Seede, or wheat is to be gathered vp into the barne of our Lord, and the Cockle to be tyed together and burned. But when in the same Chapter he relateth the Parables of him that sought for good *Pearles*, and of him that did find the *Treasure hidden in the field*, then more perspicuously he compareth the *Kingdome of God* to a *Pearle*, and to a *Treasure*: And of this third kind, among the Parables of our Lord, I find only six. One of a *Treasure hidden in a field*; another of a precious *Margarite or Pearle*; The third of the *daily Penny*; the fourth of the Lord, or *Mayster distributing the Talents*; The fifth, of a *Great supper*; the sixth of a *Marriage*. To the which we will adioyne two similitudes out of the Apostle; the one of those who *runne in a race*, the other, who *fight*, or *strive for the Maistry*: So as there shalbe eight

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Considerations touching the Blessed life of the Saints, deduced from *Parabolicall Names, or Titles*.

The first Parable then is taken from *S. Mathew: cap 13. The kingdome of heauen is like to a Treasure, hidden in a field. VWhere our Lord teacheth, how it may be gotten, when he sayth: Which when a man hauing found, did hide it, and for ioy thereof goeth, and selleth all that he hath, and buyeth that field. Treasure signifieth a great abundance of gould, siluer, and precious stones; as Paulus the Ciuill Lawyer teacheth (de acquir. rerum dom. L. Nunquam) & this Treasure ought to be so ancient, as that there remayned no memory thereof before; and therefore it hath no proper Lord, but belongeth by right to him, that findeth it. This Treasure in *S. Mathew*, is the Diuinity it selfe, which is hid in the field of the Humanity of Christ, as *S. Hilarius* and *S. Ierome* (in *Com. cap. 13. Matth.*) do rightly expound. For in Christ (as the Apostle sayth) all the Treasures of the knowledge and *VVisdome of God* are hidden. Now the Diuinity is the most true Treasure of all goods, and is indeed so ancient (since*

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310 *Of Eternall felicity.*
 it is eternall, and did precede all Ages) as that there can be no former memory of it extant. Neither had this Infinite *Treasure* any proper Lord to own it, for it selfe is the Lord of all things. Neuerthelesse this *Treasure* of the *Diuinity* is said to belong to the right of them that find it; because God giueth himselfe freely to those, who by selling all their substance and Goods, earnestly labour to acquire & purchase him.

It is further said to be had, as it were, and digged in a field, to wit, in the *Humanity* of *Christ*; for although the *Diuinity* be euery where, yet it is in no place so properly and peculiarly, as in the *Humanity* of *Christ*, to the which it is so vnited, as that one and the same Person is both *God* and *Man*. And therefore the Apostle sayth, 2. *Cor* 5. *God was in Christ, reconciling the VVorld to himselfe.* And though the *Diuinity* be in no place more, then in the *Humanity* of *Christ*; notwithstanding it seemeth to be so hid therein, as that it is needfull to vse a light or candle, to demonstrate and shew God to be in *Christ*. And this light was *S. Iohn Baptist*, who, as *S. Iohn* writeth

cap.

The fifth Booke.

311

cap. 5. was the lampe burning & shining; Of whom *Dauid* in the Person of God the Father, did thus prophesy, *Ps.* 131. *I haue prepared a Lampe vnto my Christ.* For *S. Iohn Baptist* did manifest *Christ*, and did shew, that he was God, and the only begotten sonne of God, when he said *Iohn.* 1. *God no man hath euer seene; the only begotten sonne, which is in the bosome of the Father, he hath declared.* And againe: *He that cometh from Heauen, is aboue all.* And a litle after: *The Father loueth the Sonne, and he hath giuen all things in his hand: he that belieueth in the sonne, hath life euerlasting; but he that is incredulous to the sonne, shall not see life, but the wrath of God remaineth vpon him.* *Iohn.* 3.

But although this burning and shining Lampe did manifest *Christ* openly to be the Sonne of God; neuerthelesse the blinded Iewes could not (at least would not) acknowledge the *Diuinity* to be hidden in *Christ*. For if they had knowne so much, then, as the Apostle sayth, 1. *Cor.* 2. *they would neuer haue crucified the Lord of Glory.* VVho therefore being enlightened from God, doth find this *Treasure,*

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doth hide it, and for ioy thereof goeth, and selleth all that he hath, and buyeth the field. To hide the Treasure being found, is nothing els, but to conceale and couer the receaued Grace of God, vnder the veyle of Humility, and not to vaunt of diuine Coniurations and Reuelations, for feare that vayne and aëry glory do corrupt true Glory. Therefore *Esay cap. 24.* was accustomed to say: *My secret is to my selfe.* And the Apostle *2. Cor. 12.* *If I must needs glory (it is not expedient indeed) I will come to the Visions and Reuelations of our Lord. I know a man in Christ, aboue foureteene yeares agoe &c.* For that most remarkable Reuelation, which the Apostle being rapt into Paradise, receaued, he concealed for the space of foureteene yeares, and would haue concealed it, but that the necessity of disclosing the same, forced him thereto. And he plainly pronounceth, that it is not expedient to publish and make knowne such gifts or priuiledges; and therefore he did discover it vnder an vncertaine name, well shewing thereby, how anxiously he suffered the manifestation thereof. The like fell out vnto *S. Francis*, when
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the sacred Prints or wounds were from aboue impressed vpon his body, as *S. Bonauenture* in his life relateth; For at other tymes he was accustomed to conceale his diuine reuelations, and to say with *Esay*: *My secret is to my selfe &c.* But when he saw the matter could be concealed no longer, he related with great feare the whole order of his Vision to his Brethren demanding him therof.

But to proceed. To buy with ioy that field, wherein the Treasure did lye hidden, signifieth only, that he, who will enioy God and Christ in the Kingdome of Heauen, ought to suffer in affection, renouncing and casting away of all temporall thinges, and to bequeath both himselfe, and what he any way hath, vnto the seruice and obedience of God: and this not with any painefull reluctance of Will, or necessity, but with all alacrity and ioy, seeing that *God loueth a chereful giuer. 2. Cor. 9.* But he who truly knoweth, how immense a Treasure it is, to enioy Christ in the Eternall Country, to behould his Diuinity with the Eyes of his Soule, and his Humanity with the Eyes of his Body, and to participate of
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all the goods of God and Christ, and to be sure and certaine of so great a Possession for all Eternity, will thinke it no great matter to spurne at, and contemne all temporalities whatsoever, yea his owne lyfe, for the loue of God, and euerlasting felicity. Witnes to vs of this Point may be S. Ignatius Martyr, thus writing to the Romans: *Eyar, the Crosse, cruelty of beasts, cutting asunder my Body, breaking of my bones, a rending of all my members, the extinguishment of all my Body, yea all the whips, and scourges of the diuell, let them fall upon me, so that I may deserue to obtaine, & purchase Christ.* Now he, who out of the fulnes of his Charity towards Christ, thus speaketh, doubtlesly would litle feare want, poerty, ignominy, exile, prisons, so that he might not lose that incōparable Treasure. Whosēuer therfore earnestly coueteth to gaine the Treasure of Eternall life, let him most seriously thinke & cōsider with himself, whether he be prepared with an immoueable resolution, to contemne & betrāple vnder his feet all other goods: since otherwise, neither a liue, nor dead, shall he euer obtaine that Treasure, without the

the which he shall eternally be most miserable and poore.

But I heere will demand, what is the reason, why so many men in such heate of desire, do seeke after the Treasures of Gould and siluer: and not content to vse herein humane diligēce, they flye, by most execrable Arts, to the help of the Deuill, with imminent danger both of their reputation and life? And yet thy Treasure (O Lord my God) so few do seeke, which alone is able to enrich a man, and which they may easely purchase without labour, charge, or perill: Truly I do see no other Cause hereof, but either want of fayth in thy People, or their ouermuch negotiation in temporall affaires, which leaueth them no tyme to thinke, and meditate of thy diuine Promisses made vnto men. Therefore (O Blessed Lord,) increase our Fayth and beliefe concerning thy Promisses, and extinguish our thirst in the pursuite of temporall riches. For so it may come to passe, that with greater and more feruerous bent of desire, we shall seeke after thy Treasure; and finding it, with sale of all we haue, may resolue to purchase it.

Of the precious *Margarite*,
or *Pearle*.

CHAP. II.

AN other Parable like to the former, and which also next followeth in *S. Mathew cap. 13.* is of the *Precious Pearle*, or *Margarite*. For in that there was a *Treasure*; in this a *Pearle*, which may be esteemed, as a *Treasure*. In that it was needfull by selling of all a man possesseth, to buy the field in which the *Treasure* was hid, In this in like manner it is necessary to buy the *Pearle*, with the charges and expences of all we haue. Therefore it is conuenient only to explicate, in what points these two Parables do differ. They differ in two things; to wit, that in the first a *Treasure* is mentioned, in this a *Pearle*. Again, that the *Treasure* was found by chance, whereas the *Pearle*, was diligently sought after by the Merchant. And truly in this place the *Celestiall Beatitude*, or Christ himselfe is vnderstood by the *Pearle*, as *S. Ambrose*, *serm. 6.* *S. Gregory* Na-

Naxianzen. orat. 49. *Ruffinus* and others do interpret. That is called the *Pearle* in this Parable, which in the former Parable was called a *Treasure*, to giue vs to vnderstand, that the *Divinity* of Christ (which is the Object of Eternall felicity, or, the *Vision* whereof (to speake in the *Deuines dialect*) is the *fermall Beatitude* or *Felicity*, is indeed a *Treasure*, but not deuided into seuerall kinds of gould, siluer, and precious stones; but is one thing, which containeth in it selfe the price of an infinite *Treasure*. Whereas the *Pearle* is but one only thing, containing in it selfe (according to the iudgment of *Pliny*) (*lib 9. c. 35.*) the perfection and height of all *Precious* things.

Furthermore, a *Treasure* may consist of only money or goods, though in very great quantity, which *Treasure* respecteth only profit, & not pleasure, or outward Pompe. Wherefore to preuent, that a man do not gather out of the former Parable, that *Celestiall Beatitude* is only profitable, and not specious and honourable, our Lord did adde this other Parable of the *Pearle*; in which he teacheth, that the

Diuinity of Christ, and our felicity is lyke to the Pearle; which (besides the profit of a *Treasure*) hath also in it fayrenes and splendour which doth adorne & delight. We may adde heereto, that the *Pearle* is the Symbole, Character, or signe of Christ, both as he is the *Sonne of God*, & also as he is the *Sonne of the Virgin*. For as the *Pearle* is ingendred of the light of the *Sunne*, and of the dew of *Heauen* (as *Pliny* in the place aboue cited, and others do teach:) so also the *Sonne of God* according to his Deity, is begotten of the *Father of lights*, who is an *increated Sunne*, and therefore it is said in the Creed, *Light of Light, True God of true God*. And the same *Christ* according to his *Humanity*, is begotten of the dew of *Heauen*, because he was conceited of the *Holy Ghost*, and not of the seed of man. To conclude, the *Pearle* is whyte, cleare, solid, pure, light, and round; In like sort the *Humanity of Christ* (much more incomparably his *Diuinity*) is whyte through its innocency, lucid or cleare, through its wisdom, solid for its cōstancy, pure as being without spot, light in regard of its sweetnes and mildnes, round in that

that it is of ech syde perfect.

Now the *Pearle* in the Gospel is not found by chance, but it is sought after diligently by the prudent Merchant. Neither doth this Parable contradict the former, in which the *Treasure* is said to be found by chance; for both these Points are true, but in diuers persons: And therefore our Lord euen out of a diuine prudence, did adioyne this later Parable to the former, lest it might be thought to happen to all men, to light vpon the *Treasure* vnexpectedly, and casually. For God doth illuminate some men vpon a sudden, with singular or speciall grace, so as they neither seeking, nor coueting, nor thinking thereof, do notwithstanding arriue to truth of Fayth, to a most ardent Charity, yea to a certaine hope of obtayning eternall lyfe. And these men may be said to find this *Treasure* by chance; although God, not by chance, but through his *Eternall Providence*, did preordayne them to this grace, and to future Glory. Now other men God doth indeed preuent with his Grace, but he doth not presently show to them the *Treasure*, but as it were breaths into them a desire

desire of seeking the Truth, making them carefull Merchants, and helping and directing them, vntill they find the Precious Pearle.

We may glasse this different proceeding of God in S. Paul and S. Austin. S. Paul did not seeke the true Treasure, which is Christ; but did persecute Christ as a seducer, and the Christians as men seduced. And when he was in his iourney, Breathing forth threatnings and slaughter, against the disciples of our Lord, Christ did appeare vnto him, and withall did blynd the eyes of his body, that he might illuminate the eyes of his hart; and this with so great a splendour and brightnes, as that instantly he became of a Persecutor a Preacher. And although this by a happy chance did fall vnto him; yet that which was chance to S. Paul, was Providence in God. For thus himselfe speaketh to the Galatians, cap. 1. You haue heard of my conuersation sometime in Iudaisme, that aboue measure I persecuted the Church of God, and expugned it: and profited in Iudaisme aboue many of myne Equalls in my Nation, being more abundantly an Emulatour of the Traditions of my Fathers. But when

when it pleased God, that separated me from my Mothers wombe, and called me by his Grace, to reueale his Sonne in me, that I should Euangelize him among the Gentills, incontinently I condescended not to flesh and bloud &c. Therefore S. Paul euen from the wombe of his Mother, was separated by diuine Providence, that he should preach the Ghospell of Christ notwithstanding he did not find the precious Pearle, or the Treasure in the field; but the Treasure did of it selfe offer it selfe vnto him, & caused it to be beloued of him with so an inflamed Charity, as that he spared no labour, but exposed himselfe to all dangers, prizing all things, as dung, so that he might gaine Christ. Phil 3.

But now S. Austin did tread contrary steps to the Apostle herein; for euen from his youth he began to burn with desire of fynding out this precious Pearle, that is, true wisdom, & eternall Felicity. For when he fel into the Sect of the Manichees, he much laboured with himselfe, in searching, and disputing with others, how he might fynd the Euāgelicall Truth. And whē as he found nothing in that Sect, but fabulous and lying Narrations, he

almost despayred of finding the Truth, though he had spent many yeares in the search therof. For thus himselfe speaketh, *lib. 6. Confess. c. 6. I descended even into the depth of the sea, and I did distrust and despayre of fynding out the Truth.* Yet it pleased God, that at length he should find out the precious *Pearle*. And then without any delay, selling all his substance; that is abandoning the desire of mariage (with which he was most forcibly with-houden) and contemning all lucre, and honours (to which he afore had enslaved himselfe) he wholly for ever after espoused himselfe to the obedience and service of God: this therefore is the cause, why our Lord in the first Parable, compared the *Kingdome of Heauen* to a *Treasure*, found without labour and by chance; and in the later Parable resembled it to a *Pearle*, found out by the merchant, with great labour, trauell, and study.

Now this one thing remaineth, I meane, that a Christian Soule do seriously ponder with it self, in the sight of God setting aside all other businesse for a tyme, what kind of traffique this is, how profitable, and easy, during
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this time; and how difficult, or rather impossible vwill it be, if once the occasion of the present Market be let slip & lost. Doubtlesly, *the children of this VWorld* would not pretermitt occasion of buying a *Pearle*, vvhich might be soule for many thousands of *Crownes* of gold, and yet novv at the present *Fayre* might be bought for one hundred only of siluer; although they should be forced to take vp the money at excessive Vse. And shall then the *Children of light* be so imprudent, and negligent, as that they cannot be induced to buy that *Pearle*, vvhich shall enrich and beautify them for all Eternity; vvhens as they need not neither take vp siluer at vse, nor yet run vp and downe for enquiry of the price of the *Pearle*, but it may beholdē as sufficiēt, freely to giue that, vvhich they haue, although all their substance arriue not to two *Myres*? Therefore (O Lord God) let thy light shyne in our Harts, giue to vs a desire to know the valuable pryce and Worth of this thy *Pearle*, and withall the vtility of that pryce, which is exacted of vs, that so we may obaine the *Pearle*. Adde (O Lord) to our Mercies, that thou wilt not in vaine

vaine shew to vs so rich a Pearle. And thou, who hast said: *Cast not your Pearles before Swyne* (*Matth. 7.*) so worke in vs by thy grace, that if at any tyme, we haue beene like to swyne, in not knowing the dignity and worth of this thy Pearle; but preferring ackornes, and husks before it, we may now be illuminated by thee, to acknowledge and seeke after the same, and by the selling of all that we haue, with ioy may purchase and buy it.

Of the daily Penny.

CHAP. III.

Here followeth the third Parable, touching the daily Penny, promised by the *Householder* to such as labored in his *Vineyard*. Which Parable we find in *S. Mathew cap. 20.* At the first sight, the reward of eternall life seemeth to be much extenuated, and lessened in this Parable, since it is here compared but to a daily Penny, which before was compared to a *Treasure*, and precious *Pearle*. But this extenuation is annexed, that the re-
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ward may be sutable with the labour and the Worke: For the similitude would seeme incongruous, if a huge *Treasure*, or a *Pearle*, or a *Scepter*, or *Regall Crowne* should be promised to laboring men only for the space of one day. Now that this penny is not a penny of some few brasse peeces, but a *Celestiall Penny*, which sufficeth for the procuring of all necessary things, and this for all Eternity, may be easily demonstrated: seing the wages or reward ought to be answerable to the labour. Now the labour of those, which worke in the *Vineyard* of Christ, ought not to be prized & esteemed, only according to the substance of the Worke; For in this sense we all ought to say with the Apostle *Rom. 8.* *The passions of this tyme are not con-digne to the glory to come, that shalbe revealed in vs.* But it is to receaue its valew and estimation from the grace of God, inhabitant in the hart of the Iust, which is a *fountaine of living Water, springing up unto life everla.* *Ring. Ioan. 4.*

Also it is to be weighed from the Venue of Charity, which is infused into vs by the Holy Ghost, who is gi-
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uen to vs; for the Crowne of eternall life is prepared of God for all that loue him, as *S. Iames* writeth *cap. 1.* It is in like sort to be prized from the Cōiunctiō the labour hath with *Christ*, who giueth a valew and chiefe estimation to the fruites of the liuing branches, as a true Vine; and to the works of the liuing members of his mysticall Body, of which he is the Head, and to whom himselfe said, *Matth. 5.* *Be glad and reioyce, for your reward is very great in Heauen.* To conclude, shall not our Lord at the day of Iudgment say, when the reward shalbe giuen to all that haue laboured in the Vineyard: *Come you blessed of my Father, possesse you the kingdome, prepared for you from the beginning of the World, For I was hungry, and you gaue me to eat &c.* seing the Works of Charity belong chiefly to labour, by the which we toyle, and sweate in the Vineyard of *Christ*.

Behould therefore how precious and inestimable is that Penny, which of our Lord himselfe is called a Kingdome. Neither can this Penny vnderstandably be called a Kingdome, since it doth represent and figure out *Christ*,

no lesse then a Treasure, or a Pearle doth. For in a Penny is ingrauen the Image of the Prince; in it are also written certaine words, and the forme of it is round. Now *Christ* is the Image of the inuisible God, as we learne from the Apostle, *Coloss. 1.* *He is also the Word of the Eternall Father,* as *S. Iohn* the Euangelist sayth; and he hath no beginning of dayes, nor end of life, as the Apostle teacheth *Hebr. 7.* which is signified by the roundnes of the figure. To conclude, the most wise *Salomon* sayth: *All things are obedient & subiect to money:* and *Christ* is the Lord of all riches, as *S. Peter* witnesseth. *Act. 13.* Therefore it followeth, that the Penny, which is giuen to those that labour in the Vineyard, is *Christ*, true God, and therein Eternall life; according to that of *S. Iohn*: *That we may know the true God, and may be in his true Sonne, this is the true God, and life euerslasting. 1. Iohn, 5.*

But let vs see, to whom this precious Penny is to be giuen, the which who haue once obtayned, shall not stand in further neede of any thing. Our Lord sayth, *Math. 20.* *Call the Workmen, and pay them their hyre.* There-

Therefore it is to be giuen vnto those, that labour in the Vineyard without intermission, without cessation, without negligence, It shall not be giuen to those that stand idle in the Marketplace, or to those who spend their tyme in hawking, hunting, playes, or sports. For the Reward or hyre is giuen onely to them that merit; it is not giuen gratis, much lesse is it giuen to those that do demerit. Which point the Apostle confirmeth saying . *Rom. 6. The stipend of sinne, is death, but the grace of God, is life euerm-lasting.* The Apostle thus speaketh, because without the precedent Grace of God no man can worke well, so, as the reward of Eternall life may be due to him; But Grace being receaued (I meane that Grace, which is giuen Gratis, & not by reason of any works) then the reward of Good workes shall be Eternall life. And according hereto S. Austin thus speaketh: *As death is giuen as a reward for the merit of sinne, so Eternall life is giuen, as a reward or stipend for the merit of iustice, Ep. 105. ad Sixtum.*

Neither are we heere to imagine, that because the same Penny is giuen indiffe-

indifferently to all the Workemen & Labourers, that therefore in the Kingdome of Heauen the Rewards are alike to all. For thou this Penny doth signify Eternall life, or God, or Christ; & that Eternall life, and God, and Christ shall be common to all: Yet here we are to obserue, that euen as the same sunne is more clearly seene of an Eagle, then of any other Bird; and the same fyre doth more heate those who stand neere to it, then those who are further distant: Euen so among those, who shall see God and Christ, one shall see more clearly, and in seeing shall reioyce with greater pleasure, then another. And as the merits of men shall be different, so also shall their Rewards be different. But here one doubt may be vrged, why the Lord in distribution of his rewards, did change the order, saying: *Pay them their hyre beginning from the last, vnto the first, So shall the last be first, and the first last; for many be called, but few Elect.* But here we are to conceaue, that this belongeth to the grace and priuiledge of the new Testament. that thereby we may vnderstand our selues to be more happy, then the Fathers of the Old

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Testament; and that in this respect we may be more gratefull to God, and may with more diligence and alacrity labour in his Vineyard.

The Holy Fathers, who before the Ascension of *Christ*, did cultivate the Vineyard of our Lord, were *Adam*, *Noe*, *Abraham*, *Moses*, and the rest of the Patriarchs, and Prophets. They were called in the first, the third, the sixth, the ninth hower; they not only laboured a long tyme, because they liued long; but euen after their deaths for the space of many Centuries of yeares, and some thousands, they expected not to receaue their hyre, or wages, that is, *their Penny*. But the Apostles, the Martyrs, and other labourers, who came to the Vineyard at the eleauenth hower (that is, as *S. Iohn* expoundeth, at the last hower) wrought therein but few yeares, and presently vpon their death, entring into the *Kingdome of Heauen*, they receaued their Penny. Now how great and worthy is this grace, that a *Christian Man* (if himselfe wil) may through his vndergoing a most short labour, ascend to that place, to the which the holy Patriarchs and Prophets for a most long

long tyme earnestly desired to arriue? Therefore not without cause, did those ancient Fathers, say with a certaine murmure (which might seeme to signify rather admiration, then complaint) *Matth. 20.* These last haue continued but one hower, and thou hast made them equall to vs, that haue borne the burden of the day, and the heat. But our Lord did apologize, and answer for vs thus: *Friend, I do thee no wrong, diddest not thou covenant with me for a penny? take that is thyne, and goe; I will also giue vnto this last, as vnto thee.* Which answer doth not imply, that men of the *New Testament* receaued from Grace or fauour, and not from Iustice the same reward with them; but it only importeth, that they of the *new Testament* had greater abundance of Grace, by vertue wherof in a short tyme they laboured no lesse, but rather more in the Vineyard, then the Patriarchs and Prophets did in a long tyme; and therein receaued iustly the like reward, or rather greater.

Certainly the Apostles laboured but a short tyme, yet they brought great Profit to the Vineyard of our

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Lord. When euer did the Patriarchs, or the Prophets, abandoning all temporalities, make a perullation of almost the whole World, and did draw whole Prouinces of Heathens to the true Worship of God? When in those ancient tymes, was there so numerous an Army of Martyrs, suffering for the fayth of the true God, all torments & most cruell deaths whatsoeuer? When in the *Old Testament* were found so many Companies of Holy Virgins, who following the immaculate *Lamb* did deuote, and render themselfes in all integrity of mind, and Body to God? Where were there in that ancient time, so many Pastours and Doctours, who vsing all Vigilancy and care ouer their flock, most valorously by their learned Writings, resisted and oppugned the Wolves, I meane, the Heretiks and Heathens? To be short, where was then that nūber of Hermites, Monkes, and other religious Persons, who being vertuously emulous of the life of the Angell, did spend both day and night in the prayse of God, & Prayers to him? These and other like Examples of most eminent and remarkable Vertue, do belong to the Grace of the
New

New Testament, in regard of which Grace our Lord did rightly conclude his Parable in those words: *So shall the last be first, and the first last; for many be called, but few are chosen.* That is, many are called throughout all the ages of the VWorld, to worke in the Vineyard, euen at the eleauenth hower; but few are chosen, that is, not few in number, but that few men of one hower, and that the last hower are elected to the grace of the *New Testament*, by vertue and force wherof they made to themselfes great benefit by their labouring, and receaued in a short tyme, most great Rewards.

Neither are we to thinke, that all those, who were called at the eleauenth hower, did receaue the Penny, but only those, who in that short time, with all their forces euen breathlessly and incessantly laboured in the Vineyard of our Lord. For there are many Men, who knowing this hower to be the last, and that there is but a short tyme left them, do not say (as they haue reason to say) Our life is short therefore let vs labour couragiously, that so in a small tyme we may reap great fruit; but they say with the foo-

334 *Of Eternall felicity.*
lish men, which we read in the Booke
of Wisdome: cap. 2. *They haue said,*
thinking with themselves not well: Little
and tedious is the tyme of our life; and
in the end of a man there is no recovery,
and there is none knowne who hath re-
turned from Hell. And a little after:
Come therefore, and let vs enioy the
good things that are; let vs quickly use
the Creatures, as in youth. Let vs fill our
selves with precious VVynes and oint-
ments, and let not the flower of our time
lasse. Let vs crowne our selues with ro-
ses, before they wither: Let there be no
meadow, which our ryot shall not passe
through. Let none of vs be exempted
from our riotousnes: Emery where let vs
leauē signes of ioy, because this is our
portian, and this our lot.

These be the vvords of those, who
eyther know not God, or saying they
know him; do neuerthelesse deny him
in their deeds, and Works. VVhich
men indeed are so many in number,
as euen to them may be extended that
Conclusion. *Many are called, but few*
chosen. Wee therefore be to vs, who
being called in the last hower, do con-
sume a great part of that hower in
playing and sleeping; whereas we
ought

The fifth Booke. 335
ought to be so sollicitous and carefull,
of every little moment thereof, as that
we should not suffer any one minute
to slip from vs idly, and without
fruite, since of these Moments all Eter-
nity of rewards, or punishments do
depend. And without all doubt, by
how much the Grace of the New Te-
stament, granted to Christians, is grea-
ter; by so much the more grievously
shall they be punished, vvho receaue
that grace in vayne. And as of those,
who painefully laboured in the last
hower, the last shall be the first, in re-
ceauing of hyre or reward; so of those
who refused to labour manfully in
the last hower, the last shall be the first,
in suffering of punishment.

Of the Talents, and loy of
our Lord.

C H A P. I V.

THE fourth Parable is that, in the
which our Lord in S. Matthew
cap. 25. speaketh of the reward of Bea-
titude: *VVelfare thee, good and fayth-*
full seruant; because thou hast bene
fayth-

316 *Of Eternall felicity.*

faythfull ouer few things, I will place thee ouer many: enter into the ioy of thy Lord. In which place two things are promised to faythfull seruants; to wit, most ample Power, and most great & ineffable Ioy: *I will place thee ouer many things:* And which those many things are, he explicateth in another place, when he sayth, *Ibid. cap. 14, Blessed is that seruant, whome when his Lord commeth, shall find so doing, for ouer all his goods he shall appoint him.* Now what other thing is it, to be appointed ouer all the goods of our Lord then to receaue power ouer all inferior things, and to be made partaker of that Empyre & Soueraingty which God hath, ouer all the vniuersall Woird? Who is able to comprehend, how great this Power is? What King or Emperour on Earth can be compared with the least Saint in Heauen? But because so great power and domination in man is commonly attended on with much sollicitude, care, and perturbation of mynd, therefore our Lord (as it were) to alleuiate & ease such supposed paines, adioyneth thereto: *Enter into the ioy of thy Lord.* As if he should say; As I haue made thee

The fifth Booke.

317

thee consort and fellow of all supreme Power; so also will I make thee partaker of all desired rest and pleasure; the which no anxiety, toyle, or labour shall be of force to take away, or diminish. Certainly how great this Ioy is, which is promised to the Iust in Heauen, is altogether inexplicable; neither can we know it, before we haue tasted it by Experience. In the meane tyme, we may make some conjecture out of three VVords of this very sentence, that this ioy is most great.

The first word is, *Intra*, or Enter into. It is not said: *bee the ioy of thy Lord enter into thee*, but contrariwise, *enter thou into the ioy of thy Lord:* An euident Argument, that, that ioy is greater, then we are able to contayne wholly in our selues. Therefore we shall enter (as it were) into a great Sea of euerlasting and diuine Ioy, which shall replenish vs both within and without, and shall haue in it selfe a redundancy on all sydes. Therefore in so great an affluency of Ioy, what place can be left for care, or sadness? The second word is, *In gaudium*, Into the Ioy. Where is not promised this: or that ioy, of this good, or that good;

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but euen *ioy it selfe* is absolutely promised, to wit, *pleasure it selfe, sweetnes it selfe, Contentment it selfe*. And how then can it be otherwise, but that the whole soule shall euen melt, and be dissolued, being thus replenished with so great a sweetnes? And the third word, which doth mightely exaggerate this point, is, *Domini tui, Of thy Lord*. For we shall not enter into a *ioy*, at which men or Angells do reioyce, but with which God himselfe (in whome all things are infinite) doth reioyce. What Vnderstanding can comprehend, of what nature the *ioy of God* is, who knoweth perfectly his owne infinite goodnes, and who doth enioy the same, and reioyceth thereat after an infinite manner? And yet notwithstanding all this, it is in thy power (O *Christian*) to enioy, & tast, and to haue the fruition of that for euer, the which now thou art not able to conceaue in thought, if so thou wilt be a good and faythfull seruant.

But now let vs consider, to what men such great Promises do belong. To them no doubt, who haue beene carefull to multiply the *Talents* deliuered to them by God. For this similitude

tude is borrowed from a *Rich man*, who deliuered his goods to his Seruants; entrusting one of them with five *talents*, an other with two, a third with one, strictly commanding them, that by their carefull and prudent negotiation they should labour to multiply the same. Now what these *Talents* may figuratiuely signify, the Iudgments of the learned Interpretes are various. For some do by the *Talents* vnderstand *Gratiam gratis datam*, which is, *Grace* without any interueniency on our part, freely giuen; Others do vnderstand thereby the holy *Scriptures*; Others will haue the five *Talents* to signify the *knowledge of externall things*, which is gotten by the mediation of the five senses: And the two *Talents* to signify the *Vnderstanding*, and the *Operation*; and the one Talent alone, to denote only the *Vnderstanding*. But notwithstanding this their disparity of iudgments, they all jointly conspire in this, That to multiply the *Talents*, is to worke well, and painefully, for the good of their owne Saluation, and of others. There occurth to me another Exposition, not repugnant to the former, and seemeth

340 *Of Eternall felicity.*
to be fitly accommodated to all those things, the which our Lord did speake of the *Talents*. And first, the *Talents* in this place are called the Goods of the Lord, for it is said: *He deliuered his goods vnto them.*

Furthermore, it is commanded, that the *Talents* by negotiation be multiplied in the same kynd: *Five talents thou didest deliuer me, behould I haue gayned other five besids.* Thirdly, the *Talents* are said to be giuen to euery one, according to their proper vertue and ability; Lastly, the *Talent* is taken away from the naughty and slothfull seruant. Therefore I, by the *Talents*, do vnderstand the Soules of faithfull and pious men, which are committed to the trust and diligence of Prelates. For these are truly the goods of our Lord, the which he doth not giue to vs, but only committeth them to our care and multiplication of the: Therefore according heerunto, our Lord did not say to S. Peter: *feede thy sheep*, but *my sheep*. *Ioan. 21.* Other things are our goods (though giuen to vs by our Lord) as Wit, Iudgment, the Scriptures, Grace freely giuen, & all the rest; but faithfull and pious Sou-
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The fifth Booke. 341
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Furthermore saythfull soules are said to be multiplied in the same kind, when the Prelate by word and example conuerteth sinners: Which thing S. Peter performed; for when Christ had committed in the beginning, to his charge, a hundred and twenty saythfull persons, when he said: *Feede my sheep*; S. Peter vpon the day of Pentecost euen by his first Sermon, conuerted three thousand men, *Act. 2.* and after that, five thousand, *Act. 4.* and after that againe many thousands more. In like sort S. Gregorius Thaumaturgus, when he was first created Bishop of Neocæsarea, did find only seauenteene saythfull Belieuers in that Citty; but he so multiplied this small number, as that being neere to his death, he had left before his departure, in so populous a Citty, only seauenteene Infidels, or misbelieuers; which point S. Gregory Nyssene relateth in the life of the
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340 *Of Eternall felicity.*
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340 *Of Eternall felicity.*
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said *Thaumaturgus*, which he had fully and diligently written.

But to proceed, These *Talents* are committed to euery one according to his proper Vertue and Ability. For God, who knoweth the strength, that is, the prudence, knowledge, Charity, and Fortitude of all men, doth not commend soules to any, but to such whom he knoweth to be fit, and courageous enough to sustaine that burden. And therefore no man ought to intrude, and thrust himselfe into the care of soules, especially into an Episcopall charge, except he be first called thereto by him, who distributeth the *Talents* according to the power, and sufficiency of euery one: Since otherwise it will not seeme strange, if many do fall vnder the Burden. Neither shall they find any excuse with God, if they say, their shoulders were not able to beare so great a Burden: For it shall be answered them: Who forced thee to vndertake a burden aboue thy strength? Wast not thou willing thereto, didst thou not petition for it, and labouredst by seuerall meanes and endeauours to obtaine it? Therefore now suffer thy selfe with thy hands & feete bound

bound together, to be cast into exterior darknes.

To conclude, the *Talent* committed to the slouthfull seruant, is taken from him. And this point also most aptly agreeth with my former exposition, in teaching that the *Talents* are the soules of the faythfull. For he that taketh one *talent*, that is, the care of his owne only Soule, if he do not gouerne it rightly, he will lose his owne Soule: for it shall be made the bondslaue of the Deuill. For as the Blessed do acquire, and obtaine the liberty of being the sonnes of God, by the which they remaine in all freedom where they will, and do what they will; so on the contrary syde, the Reprobate do lose all Liberty, and being bound hand and foote, neither can they walke vwhere they will, nor do what they desire; but are forced to remaine where they would not, and to do nothing of those things which they would: and this is to lose a mans owne Soule. So as this sentence, according to which, by the *Talents*, are vnderstood *Faythfull soules*, is altogether agreeable to the Parable. Our Lord therefore did commit his *Talents* to

three kinds of men; To those, who were perfect (and such ought Bishops to be) he gaue five talents; that is, the charge of many people to be vnder them; To others, lesse perfect (as the *Parish* Priests are wont to be) two talents; that is, a lesser number of soules, and such as are vsually contained within one *Parish*. To others yet more weake and infirme (vvhich are the common People) he gaue to euery one, one talent, that is, the care of his ovvne soule only. Yet neuerthelesse such men ought to conuert other men by priuate exhortation, & example of an innocent life, from their sinnes to the vway of iustice; and so after that manner, to multiply the talent deliuered to him.

And vvhath is said of Bishops and *Parish* Priests, the same is to be vnderstoode of Princes, and of secular Magistrates, and of Maisters of families. For thus *S. Austin* writeth, *tract. 51. in Ioan.* Every Maister, or Father of a House, or family (euen by this Name) ought to acknowledge a paternall affection and care to his family. It is his office in the feare of Christ, and for the hope of Eternall life, to admonish, teach, exhort,

exhort, and correct them; in like sort to exercise his beneuolence, and discipline towards them; so as he shall fulfill and practize a certaine Ecclesiasticall, or Episcopall duty, or function in his owne House. And in this sense *Constantine the Great* was accustomed to say, that himselfe was a Bishop, *extra Ecclesiam*, out of the Church; because he was most vigilant (as far as he could) that the Church of Christ should be preserved and propagated; and yet he did not vsurpe, or trench vpon Ecclesiasticall Offices, or Orders.

But to preuent, that it may not be thought, that one only man, or one only kind of men is reprehended in this Parable; because we read, that he only, who had but one talent, is reprehended and punished; therefore we are to know, that our Lord from this one, would haue vs to vnderstand the dangers of greater Nature. For as at the day of Iudgment, in that he will reward those, who giue corporall Almes, and will punish such, as giue none; we vnderstand thereby, greater rewards to be given to such as giue spirituall Almes, and greatest to the Blessed Apostles, Martyrs, and Virgins.

346 *Of Eternall felicity.*

exercising Heroicall Vertues; and on the contrary, that theues, periured, and sacrilegious Persons are to vndergoe greater Punishments, then those, who did not relieue the poore and needy with Almes: Euen so in this place, in that he who receaued one talent, the which he might easily haue multiplied, and yet did not, is most grieuouly punished, we may learne, that so much the more easy it is, for Bishops, Pastours, Princes, and Magistrats to offend in this kind, by how much they do exercise a more weighty and dangerous function; and that they are so much the more to be punished in the last iudgment, by how much the losse of many soules is greater, then the losse, and ouerthrow but of only one.

Let vs heare, what *S. Austin* speaketh of the danger of an Ecclesiasticall state or degree, *Epist. 147.* He thus writeth to *Valerius Bishop*; *I desire before all other things, that thy religious Prudence would call to mind, Nothing in this lyfe, and especially at this present, is more easy and more acceptable to men, then the Office of a Bishop, Priest, or Deacon, if they exercise their authority though but negligently, or sleightly.*

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The fift Booke.

347

But in the sight of God, nothing is more fearefull, miserable; or damnable. In like sort, there is nothing in this life, and particularly in these dayes, more hard, laborious, perilous, then the Office of a Bishop, Priest; and Deacon; but with God nothing more blessed and happy, if so we serue in that War, as our Emperour & Generall commands vs. Thus *S. Austin*, who writeth further of this very Argument, through all that his Epistle to the aforesaid *Valerius Bishop*, as that it is to be wished, that all Ecclesiasticall Persons would with attention and reflection vpon themselves, read the same; especially such men, who rashly aspire to the function of a Bishop, or Priest; and when they haue obtayned what they desire, and found what they haue sought for, do either forsake their flock, or being busied with other affayres, do trouble their thoughts with nothing lesse, then with the care of increasing the number of pious and faithfull Christians.

Truly the Shephards, vpon the Night of the Birth of our Lord (the prince of all Shephards) did watch all the night ouer their flock. And if this was done vpon a flock voyde of rea-

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son by those who figure out the Pa-
stours of the Church; how much more
then ought it to be performed by Pa-
stours, for their sheepe, indued with
reason, for whō Christ himselfe, vwhen
he was conuersant vpon Earth, did
watch whole nights? And if the Pa-
triarch *Jacob* wasted himselfe away
with such labour for the care he had of
the sheepe of *Laban* his Father in law,
as that he said: *Day and night was I
parched with heat, and with frost, and
 sleepe did flie from my eyes; what inde-
fatigable paynes then ought the Pa-
stours of the sheepe of Christ to en-
dure? And if the Deuill, as a roaring
Lyon, goeth about, seeking whom he
may deuoure, is it not then fit, that a
good Pastour should also daily goe a-
bout, seeking, whom he may free and
set at liberty?*

But here it may be vrged, that the
busines & affaires of the Church, of
which a man is Pastour, may some-
times force him to leaue his flock. I do
not deny, but if such necessituds be of
great importance, and can be brought
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to depart from his flock; then greater
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defence of his flock. The Apostolicall
Trumpet thus soundeth in our eares,
*Ephes. 6. Our wrestling is not against
flesh and bloud; but against Princes, and
Potentates, against the Gouvernours of
this darknes, against the spiritualls of
wickednes, in the Celestialls.* And if the
Captaine be absent, who shall teach
the souldiers how to ayoid the Wea-
pons of their Enemies? Certainly our
Lord said to *S. Peter*, and in him to all
Pastours: *Feede my sheepe.* Of other
things he spake nothing, that we
might vnderstand thereby, that the
feeding of the flocke is the principall
charge, incumbent vpon a Pastour.

In like sort in the Consecration of
a Bishop it is said: *Vade, pradica populo
tibi commissio; Goe preach vnto the peo-
ple committed vnto thee.* But touching
temporall busines nothing is added or
spoken; thereby to admonish the Bi-
shop,

son by those who figure out the Pastours of the Church, how much more then ought it to be performed by Pastours, for their sheepe, indued with reason, for whom Christ himselfe, when he was conuersant vpon Earth, did watch whole nights? And if the Patriarch *Jacob* wasted himselfe away with such labour for the care he had of the sheepe of *Laban* his Father in law, as that he said: *Day and night was I parched with heat, and with frost, and sleepe did flie from my eyes; what indefatigable paynes then ought the Pastours of the sheepe of Christ to endure? And if the Deuill, as a roaring Lyon, goeth about, seeking whom he may deuoure, is it not then fit, that a good Pastour should also daily goe about, seeking whom he may free and set at liberty?*

But here it may be vrged, that the busines & affaires of the Church, of which a man is Pastour, may sometimes force him to leaue his flock. I do not deny, but if such necessituds be of great importance, and can be brought to an end in a short tyme, that then a short leauing of the flock is pardonable; Otherwise I say, let greater negotiations

tations be preferred before lesser. And such as are greater to be performed by the Pastour himselfe; whereas the lesser may be vndertaken by some others. For if busines doth force a man to depart from his flock; then greater busines, yea euen bloody Warrs do force a man not to depart from the defence of his flock. The Apostolicall Trumpet thus soundeth in our eares, *Ephes. 6. Our wrestling is not against flesh and bloud, but against Princes, and Potentates, against the Gouvernours of this darknes, against the spiritualls of wickednes, in the Celestialls.* And if the Captaine be absent, who shall teach the souldiers how to ayoid the Weapons of their Enemies? Certainly our Lord said to *S. Peter*, and in him to all Pastours: *Feede my sheepe.* Of other things he spake nothing, that we might vnderstand thereby, that the feeding of the flocke is the principall charge, incumbent vpon a Pastour.

In like sort in the Consecration of a Bishopp it is said: *Vade, pradica populo tibi commissso, Goe preach vnto the people committed vnto thee.* But touching temporall busines nothing is added or spoken; thereby to admonish the Bishops,

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son by those who figure out the Pastours of the Church; how much more then ought it to be performed by Pastours, for their sheepe, indued with reason, for whō Christ himselfe, vwhen he was conuersant vpon Earth, did watch whole nights? And if the Patriarch *Jacob* wasted himselfe away with such labour for the care he had of the sheepe of *Laban* his Father in law, as that he said: *Day and night was I parched with heat, and with frost, and sleepe did flie from my eyes; what indefatigable paynes then ought the Pastours of the sheep of Christ to endure? And if the Deuill, as a roaring Lyon, goeth about, seeking whom he may deuoure, is it not then fit, that a good Pastour should also daily goe about, seeking whom he may free and set at liberty?*

But here it may be vrged, that the busines & affaires of the Church, of which a man is Pastour, may sometimes force him to leaue his flock. I do not deny, but if such necessituds be of great importance, and can be brought to an end in a short tyme, that then a short leauing of the flock is pardonable; Otherwise I say, let greater negotiations

tations be preferred before lesser. And such as are greater to be performed by the Pastour himselfe; whereas the lesser may be vndertaken by some others. For if busines doth force a man to depart from his flock; then greater busines, yea euen bloody Warrs do force a man not to depart from the defence of his flock. The Apostolicall Trumpet thus soundeth in our eares, *Ephes. 6. Our wrestling is not against flesh and blood, but against Princes, and Potentates, against the Gouvernours of this darknes, against the spiritualls of wickednes, in the Celestials.* And if the Captaine be absent, who shall teach the souldiers how to ayoid the Weapons of their Enemies? Certainly our Lord said to *S. Peter*, and in him to all Pastours: *Feede my sheepe.* Of other things he spake nothing, that we might vnderstand thereby, that the feeding of the flocke is the principall charge, incumbent vpon a Pastour.

In like sort in the Consecration of a Bissop it is said: *Vade, pradica populo tibi commissso, Goe preach vnto the people committed vnto thee.* But touching temporall busines nothing is added or spoken; thereby to admonish the Bissop,

shop, that Temporall things are not to be ballanced and equalled with spirituall, and much lesse to be preferred.

To conclude, in the fourth *Councell of Carthage Can. 17. 18. 19. 20.* Bishops are earnestly commaunded, that they shall not vndertake the gouernment of Widdowes, strangers, Pupils by themselves, but by the meanes and labour of the Arch-Priests, & the Arch-Deacons. In like sort, that Bishops shall not vndergoe the defence of *Wills, or Contentions*, for any transitory matters, and that they shall not ingrosse to themselves the care & dealing about other mens states; but that they shall wholly, and only deuote their labours to reading, praying, and preaching of the Word. Therefore the *Councell of Africa*, consisting of two hundred and foureteene Bishops (at which *S. Austin* was present) commaunded, that Bishops should negotiate and execute all temporall affayres & occasions (though otherwise pious and necessarie) by the ministry, and labours of other men, that so themselves might more freely spend their dayes in defending and multiplying of their flock.

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Therefore this *Parable*, as it sheweth, that *Eternall Felicity* is chiefly to be desired, as containing most great power, accompanied with most great Pleasure; so also it demonstrateth, that the way to this felicity is continuall & indefatigable labour, placed in seeking and procuring the Health of a Mans owne Soule, and of other mens also. Which labour whosoever doth seeke to decline and auoyd, shall not onely be deprived of that felicity, and of that most excellent Power and Pleasure; but being damned to Hell, shall there suffer eternall Punishments. For thus doth our Lord speake *Matth. 25.* *The vnprofitable seruāt cast you out into utter darknes; there shalbe weeping and gnashing of teeth.* And heer we are diligently to note & obserue, that the seruāt in this place condemned to such punishment, is not called wicked, or facinorous, but vnprofitable only; for admitting that a Bishop, a Parish Priest or Prince, or Magistrate, or Father of a family, or any other may be free frō other vices; yet in this respect onely, that he is vnprofitable, that is, he doth not procure and labour (according to his power) his owne health, & the health

health of others subiect vnto him; in this respect (I say) he shall be cast out into vtter darknes, where shalbe weeping & gnashing of teeth, which shall neuer haue End. And if the *unprofitable seruant* shall suffer these insufferable calamities, what portion then is allotted to the wicked seruant, who is couetous, malignant, proud, luxurious and wholly drowned in all kind of vices? Yf the *unprofitable Seruant* be reiected, what account and reckoning then, must he who is wicked render to our Lord, touching the *talents* deliuered vnto him? Truly they who deeply & intently consider these things, will not ambitiously seeke after Honour, or Authority; and if it be forcedly imposed vpon them, let them euer watch with feare and trembling, since they are to render a most exact and strict account for the soules, committed vnto their Charge.

353
The fifth Parable (which is in Luke 14.) resembleth the felicity of the Saints to a Great Supper; and this truly not without iust reason. In a Great, Nuptiall, or Regall Supper all things are there found, which may delight the Senses of men, or which may shew the Power, riches, and glory of this World. Truly King *Assuerus*, who gouerned ouer an hundred, twenty & seauen Prouinces, desiring in great vaunting, to shew the riches, and glory of his Kingdomes, and the largenes of his power, did not find a more fitting and conuenient meanes thereto, then to make a most sumptuous, and magnificent Banquet. For first at a great supper the Eyes are delighted in the most costly furniture and hangings of the Place, in the order of Officers, in costly and courtlike Apparell, in the golden and siluer plate, wherein the Meate is serued. The Eares are much delighted with melodious musicke.

Of the great Supper.

CHAP. V.

The fifth Parable (which is in Luke 14.) resembleth the felicity of the Saints to a Great Supper; and this truly not without iust reason. In a Great, Nuptiall, or Regall Supper all things are there found, which may delight the Senses of men, or which may shew the Power, riches, and glory of this World. Truly King *Assuerus*, who gouerned ouer an hundred, twenty & seauen Prouinces, desiring in great vaunting, to shew the riches, and glory of his Kingdomes, and the largenes of his power, did not find a more fitting and conuenient meanes thereto, then to make a most sumptuous, and magnificent Banquet. For first at a great supper the Eyes are delighted in the most costly furniture and hangings of the Place, in the order of Officers, in costly and courtlike Apparell, in the golden and siluer plate, wherein the Meate is serued. The Eares are much delighted with melodious musicke.

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The sense of *smell* is satisfied with the odour of flowers, of precious perfumes, and with other things, breathing forth fragrant and sweet smells. The sense of *Tast* is ravished with the curious seasoning of the meates of all sorts, and with delicious Wynes.

To conclude, the sense of *Touching* is greatly contented with reposing vpon most soft and downy Beds. Therefore at a *Regall Supper* all corporall goods do meet together in the greatest affluency this World can afford. So as our Lord willing to represent that *Felicity*, which comprehends in it self all sort of Goods, would compare it to a *Great Supper*; Of which Supper we also thus reade in the *Apocalyps*: *Blessed are they, who are called to the Supper of the marriage of the Lambe Apoc. 19.* Furthermore, the greatnes of that supper of our Lord may be knowne, in that the Glory of all the glorified bodies shalbe (as it were) the last Table, vpon whome all delicates & dainties shall be placed. Now the sweetness of these Dainties is so great, as that S. Peter once seeing the Body of our Lord, to shine like to the Sunne, said: *Matth. 17. It is good for vs to be*
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heare. And if the dainties of Banquets be of so great worth; of what dignity then shall the substance of the supper be, which is placed in the fruition of the *Diuinity*?

Finally, All the goods of this vworld are nothing els, then as barks, or huskes of the fruites of *Paradise*. And if these husks be of that force, as to enchant men with the loue and desire thereof; what then are the fruites themselves able to worke in mens soules? And if the fruites be of such Vertue, what then may we conceaue the more solid and substantiall meates of this *Great Supper* to be? Doubtlesly they shall be such, as that they may be euer eaten, and euer desired without any fastidious satiety. Neither are we to imagine, that there shalbe a *Supper* in Heauen; such as great Princes haue in the celebration of their Marriage, seing in Heauen we shalbe as the Angells are, who neither marry, nor feed on Meates necessary to the mantaining of a mortall life. Therefore that *Supper* shalbe full of riches, full of delights, full of Ornament, & full of glory, agreeable to the state of the Blessed. These materiall things
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are spoken vnto vs in this our exile, because we do not here see better, or greater Matters. But from these we ought to learne, that that *Celestiall Supper* shall so much excell our suppers vpon earth (though neuer so dainty, or curious) by how much Heauen is better then the Earth, and by how much God, who shall prepare this *Supper*, doth transcend and surmount mortall Kings in power and riches.

But heare it may be questioned, why the felicity of the blessed is compared rather to a *supper*, then to a *dinner*? of this point the reason is, in that the tyme of Dinner is about the midst of the day, and the tyme after dinner till supper is commonly spent in executing of busines; whereas Supper is prepared at the end of the day, when as all negotiations are finished, after which Supper followeth Rest and Repose. And therefore in another Parable, which is in *Matth. 22.* where mention is made of the *Incarnation* of our Lord, the time of Dinner introduced for the Mariage with the Church his Spouse, is begunne in the middle of the day, that is, long before the consummation of the World. After

which

which time of Dinner, many matters of greatest importance, especially the Redemption of the world, and the reconciliation of Mankind with God, are treated. But after all businesse and sollicitudes shall cease, then the bringing of the Spouse to the House of the Bridegrome, and the Nuptiall Supper shall follow; that is, Eternall Repose at the close of the day, and end of the World.

But yet it will be worthy of obseruation to know vwhat is to be done, that we may be admitted vnto this *Supper*. And of this our Lord himself hath byn pleased to instruct vs in this Parable, saying: *Luc. 14.* A certaine Man made a great Supper, and called many: but they began all at once to make excuse. The first said, I haue bought a Farme, and I must needs goe forth and see it, I pray thee haue me excused. And another said, I haue bought five yoke of Oxen, and I goe to plow them, I pray thee hold me excused. The third said, I haue maryed a Wyfe, and therefore I cannot come. A wonderfull matter! Men are invited by God to a Nuptiall and Regall Supper, and they refuse to come: what then would they

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do, if they vvere called to the labour of Warre, or to a long and perillous iourney? But this is humane blindnes, which can hardly be brought to be- lieue any thing, but what it seeth. But what is that which mortall men pre- fer before the *Diuine Supper*, which is our supreme and eternall good? Three things our Lord setteth downe, as maine impediments of our Saluation, which of their owne nature are not euill; and yet through an affection to them not vuell gouerned, they hinder mans Saluation. To buy a *farme*, to trye *Oxen*, and to marry a *Wife*, are no sinnes; but to aduance and prefer them before the kingdome of God, is incre- dible stupidity and blindnes. And yet there be found many Christians in e- uery place, who do affect and seeke af- ter these temporalities with a wonder- full thirst and hunger, consuming whole dayes and nights in pursuing of Ho- nour, which is noted in buying of the *farme*; and of *Lucre* or *Gayne*, which is signified in manuring of ground, or drawing of *Oxen*; and of *Pleasure*, or *Voluptuousnes*, which is taken throug new *Mariage*. Yea they are so absorbt in the depth of these earthly matters,

as that they remayne wholly forget- full of the eternall and most great re- wards, which God hath promised to them that loue him.

Neither are many men content to buy *farmes*, to proue their *Oxen*, to marry *wiues*, but, that they may the further depart from hope of Salua- tion, they feare not to inuade other mens *farmes*, to steale *Oxen*, and to maintayne *Concubins*, and prostituted women; neuer euer thinking (much lesse maturely considering) what hurt and damage it is for such trifles, to suffer the losse of the *Supper of our Lord*. Certainly if God did not promise vnto vs (being but poore Wormes of the Earth) a *Supper* of infinite sweetnes in Heauen, but only did promise the crums falling from that table, or the refuse of the meates, yet it vvere most profitable for vs to contemne all tem- porall things whatsoever, that so we might feed vpon those Offalls. What madnes then is it to aduance small, de- caying, and fleeting pleasures aboue the *Supper of our Lord* himselfe, vvhich abounds with all sempiternall goods, and at the which we shall sit downe in the *Heauenly Kingdome* with the holy Angells,

Angells, and with him, who is the Lord of Angells?

To proceed. After our Lord had shewed vvhhat might hinder our entrance vnto this *great Supper*, he therepon adioyneth certaine remedies to remoue those lets and impediments, for thus he goeth forward in his Parable: *Then the Maister of the House being angry, said to his seruants; Go forth quickly into the streets, and lanes of the Citty, and the poore, and feeble, and blind, and lame, bring in hither.* Because rich men being occupied in buying off farmes, of Oxen, and in marriage, refused to come to the supper of this great Lord, he calleth in the *Poore, Weake, and Lame*, who neither haue money to buy Farmes, or Oxen, neither can easely get wyues, as wanting meanes to maintaine them. These men therefore, as free from all intanglements, wherewith the others vvere ensnared, are admitted to the *Great Supper*; who may deseruedly congratulate their owne fortune and state, that God would haue them to be *Poore, weake, blynd, and Lame*.

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complaine, that they are borne *Poore*, or that they are often sicke, or de- priued of *sight*, or are *lame* in their lymmes; and for these imperfections they hold themselves most infortu- nate and miserable; not knowing what good God doth provide for them in the World to come, euen for this ve- ry cause, which many men repute as an Infelicity: But if they did know Gods sweete proceeding herein, they would doubtlesly exult and reioyce. Therefore no man ought to complaine of the *Providence of God*, but in all things to loue him, with due thanks (who hath a care and vigilancy ouer vs) and euer to rest quiet, and repoted in his good Will, & pleasure. But how true to euer these things are in a lite- rall sense, yet in this *Parable*, those are said properly to be *poore*, who are poore in spirit, not in riches and those *weake*, not in strength, but in confi- dence and trust of themselves; those *blynd*, not in their bodily eyes, but in subtilty and craft; those *lame*, not in their feete, but in their affections. I wil speake more plainly.

The *Poore*, who are admitted to the *Supper of our Lord*, are those, who hea-
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ring the Apostle (1. Tim. 6. desire not to be rich; and if they have riches, they haue them not to heape vp together, and so to conserue them, neither to wait and dissipate them in Vanities; but to performe and exercise that, vvhich the Holy Ghost speaketh of, by the mouth of *Dauid Psal. 111. He distributed, and gaue to the poore, his iustice remaineth for ever and ever* And those are here said to be *weake & feeble*, who do not confide and trust in their owne force, nor glory in their owne strength; The *blind* are those, who truly beleue those things they see not; especially touching the rewards of the Vertuous, and punishments of the Wicked. For vvho assuredly perswade themselves, that the rewards of the iust, are most great and sempiternall, and the punishments of the malignant & wicked; most rigorous and interminable; these men do not lye groueling vpon the Earth, neither do they much pryze any thing which is vnder the Moone, but there their Harts are fixed, where are true ioyes To conclude, those men are happily *lame*, and may most hopefully aspire to the *Supper* of our Lord, vvwhose right foote is much longer then the

the least, that is; vvwhose affections towards God and euerlasting Beatitude, are far greater, then their sinister affections and desires towards their owne flesh, and temporall goods or Pleasures.

But let vs heare the Sentence of the great Maister of the Howse against those, vvho inconsiderably & foolishly contemned his *Supper*; Thus then he sayth: *I say vnto you, that none of those men, that were invited, shall tast of my Supper.* For our Lord vvell knoweth, that it shall fall out vvithin a short tyme, that those vvho were invited, and contemned, and sleighted future goods, as vayne (their soules euen cleauing, and fastened to present Benefits) shall after the dissolution of their Body, and after their departure from all vvorldly matters, euen hunger after that *Supper*, through an incredible desire. For as the Prophet *Dauid* speaketh: *Psal. 58. they will returne at Evening, and they shall suffer famine, euen as dogs, and shall conresse the City.* Then at the Evening (the day of this present life being ended) they shall returne, and acknowledge their folly; vvhen their repentance shalbe,

364 *Of Eternall felicity.*
vnprofitable; and they shall suffer hunger like rauinous dogs, and they shall incompass the Citty of our Lord, if perchance they may be suffered but to feed only vpon the Crums of that Supper. But that Sentence stands vnalterable, and irreuocable: *None of these men shall tast of my Supper.*

O Christian Soule, that thou didest but know, what it is to say: *Thou shalt not tast of my Supper*, Or that thou couldst possibly conceaue, how great the hunger of reprobate sinners shall be, and of how sweet a meate they shall be for euer deprived; and what they would giue, that they might but tast of that, vvhich they shall couet most ardently? But they shall gaine nothing, though they had the vvhole world at their command, and though they were ready to renounce and disclaime from it, with all promptitude of mind. Now then since these things are thus, let vs retorne from our sins, whyle we haue tyme, whyle the day lasteth, and while our Pennance and Repentance is fruitfull and profitable. Now let vs hunger after that most sweet Supper, let vs suffer famine for it, not as vncleane and greedy doggs, vvh

The fifth Booke. 365
who in eating, thinke nothing but of the pleasure of their tast and belly; But as men indued with Reason, let vs hunger after the meate of Eternall Life, the Bread of Angells, yea that hidden Manna, *which no man knoweth, but he that receaueth*; and which God himselfe enioyeth from all, and for all Eternity. By this meanes we shall so liue in this our banishment, as that we shall not loue the same, but shall most earnestly couet, and euen breath after our Heauenly Country; to the which after we are once arriued, we shall haue no need, to *compass about the Citty*, but we may enter by the open Gate; and being freely admitted to the Supper of our Lord, we may feed and satiate our selfs vpon most pleasing meate and drinke; that is, vpon the Bread of lyfe, and Water of Wisdom.

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364 *Of Eternall felicity.*
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*Of the Mariage; and of the Wise,
and Foolish Virgins.*

C H A P. VI.

THe last Parable is that, which resembles the felicity of the Saints to a *Kingly marriage*, to the which are invited ten *Virgins*, of which number five were foolish, and five prudent. And first is to be explicated, what the *Bridgrome* is. what the *Bride* or Spouie: Next is to be shewed, how great a Good is intimated by the name of the *Mariage*; Lastly what is required, that we may be able to come to so infinite and inestimable a Good.

And first it is not be doubted, but that the *Bridgrome* here is *Christ*. For this *S. Iohn Baptist* in expresse words affirmeth, when he sayth: *He, that hath the Bride, is the Bridgrome; But the friend of the Bridgrome, that standeth and heareth him, reioyceth with ioy, for the voyce of the Bridgrome.* Ioan. 3. The same doth our Lord himselfe insinuate in the Parable of the King, who made a *Mariage* for his Sonne.

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And the same as the Apostle most evidently confirmeth, when he saith to the *Corinthians* (2. Cor. 11. I haue despoised you to one Man, to present you a chaste Virgin to Christ. To be short, *S. Iohn* in his *Apocalyps* signifieth the same, thus saying cap. 19 Let vs be glad and reioyce, and giue Glory vnto him, because the *Mariage* of the *Lambe* is come, and the *Bride* hath prepared herselfe. And againe, *Blissed* are they, who are called to the supper of the *Mariage* of the *Lambe*.

Now concerning the *Bride* or *Spouse*, it is certaine, that by her is meant the *Church*; For the Apostle in the Epistle to the *Ephesians* cap. 5. euidently sayth: *As the Church is subiect to Christ, so also Women to their Husbands, in all things. Husbands, loue your wyues, as Christ also loued the Church, and deliuered himselfe for it. And after againe: For this cause, shall man leave Father and Mother, and shall cleaue vnto his Wyfe, and they shalbe two in one flesh: This is a great Sacrament, but I speake in Christ, and in the Church.*

But although the *Church* be the *Spouse* of *Christ*, and the faithfull are said to be *sonnes* of the *Church*, be-

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cause the Church after a certaine manner by the Sacramēt of Baptisme doth beget them to Christ; neuerthelesse, because the Church is nothing els but the company of the faithfull, therefore all faithfull soules are so many particular *Spones*, as the Church it selfe is the *Vniuersall Spouse*. For she doth not vntuly thus celebrate the dignity of *Virgins*: *Veni Sponsa Christi &c. Come thou spouse of Christ, receaue the Crowne which our Lord hath prepared for thee, for all Eternity*. And although the Holy Virgins after a peculiar manner are called the *Spones* of Christ, because they refused Carnall Wedlocke, that they might spiritually espouse themselues on y vnto Christ; Neuerthelesse other Christian soules are the *spones* of Christ, since they being (as it were) betrothed to him by Fayth, and vnited by Charity, do earnestly thirst after a spirituall Consummation, in the *Kingdome of Heauen*.

Now if one could comprehend, or but worthily imagine, how great a good it is, for a *Christian Soule* to be espoused vnto Christ, euen as he is God; perhaps he could find nothing more

more honorable, more profitable, more sweet neither in this world, nor in the next It is a great Glory, & pleasure, to serue the King of Kings; It is a greater to be numbred among his friends, and to be ranged (as I may say) in the role of his *Domesticks*, It is the greatest, to be stiled the *Sonne of God, and Brother of Christ*: But to haue the Honour to be called the *Spouse of God, the Consort, or partaker of his throne, the Consort of his Chamber, of his Crowne, of all his Titles*, seemeth to be more, then the greatest Good, if it be lawfull so to speake. For this is that, which our Lord speaketh in *Esay* of spirituall Eunuchs: *I will giue vnto them in my house, a Name better, then Sonnes, and daughters; That is, I will giue to them the Name of a Spouse, or Wyfe. Isa. 56.* Who can conceaue, how sublime, how honorable, and how pleasant it is, not only to see God, but to conuerse and liue with him? What is it then to be made one spirit with God, that is, to be transformed and changed into the *Supreme Good*? The Words of the Apostle are these 1. *Cor. 6. He that adhereth to a Harlot, is made one Body, for they shall be two in*

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one flesh; But he that adhereth to our Lord, is one spirit. And againe: But we all behoulding the glory of our Lord, with face reuealed, are transformed into the same Image, from Glory into Glory, as our Lords spirit. What pleasure shall it be, when we being united to God, and receauing our beames from the splendour of his Countenance, shall be transformed into the splendour of God, that so we may be made most like to God? *S. Iohn* sayth: We shall be like unto him, because we shall see him, as he is. 1. *Iohn*. 3. We shall not be only like to him, as we are Images created to his similitude, but like in glory, in beatitude, in felicity. The Apostle *S. Paul* in that great *Ecstasy*, which he suffered, when being rapt vp into *Paradise*, did heare those secret words, which were not lawfull to speake to Man, was not as then Blessed, and yet he was so absorpt in God, as that he obserued not, whether he was in Body, or out of Body. How great then shall that most happy Vnion of a Soule with God be, & how shall that Soule (which shall be one spirit with God) be euen drowned as it were, in seas of such inexplicable sweete-

sweetenesse? Tru'y this joy shall be such, as that (according to *S. Bernards* words *Epist*. 14.) in comparison thereof, All other pleasure is griefe, all sweetnesses dolour, euery pleasant thing bitter, all Beauty foule, and finally all that may any way delight, troublesome and molestious.

But since this imbracement of the most beautifull *Bridegrome* with a blessed soule, is ineffable; let vs seeke out of the propounded Parable, what is necessarily required of vs, that we may be admitted fully to this most happy *Marriage*. This we know from the qualities of the wise *Virgins*, seeing these alone (the foolish being excluded) did enter into the Nuptials of the *Heauently Bridegrome*. There are five Conditions, or Qualities which are exacted hereunto. The first, that the soule be a *Virgin*. Next, that she be *Wise*; Then, that she haue light in her Lampe, and Oyle in her Vessell. Lastly, that she be watchfull, diligently attending and obseruing the coming of the *Bridegrome*. Concerning the first Condition: The spouses of Christ ought all to be *Virgins*; but this not necessarily through *Virginity* of the flesh,

flesh, but through Virginitie of sayth and manners; as *S. Austin* (in *serm. de verb. Dom. 13.*) truly expoundeth, according to that of the Apostle: *I haue despoused you vnto one Man, to present you a chaste Virgin vnto Christ.* Where, by the chaste Virgin, he vnderstood the whole Church of the *Corinthians*, in which it is euident, that all were not Virgins according to the flesh; since the same Apostle in his first Epistle to the *Corinthians*, admonisheth the saythfull married Persons of their Duty. Therefore those men and Women are Virgins in this Parable, who are not corrupted touching manners and Faith, and flying from all euill, do not contaminate their soules therewith.

But because it sufficeth not to the perfection of Iustice, to decline from euill, but it is necessary also to do Good according to the Prophetical King. *Psal. 36. Decline from euill, and do good;* therefore the second Condition is added; to wit, that the Virgin be wise, not foolish; Neither let her thinke it to be enough, if she hurt no man, do not kill, do not steale, do not beare false witness, but she is to vnderstand, that she ought to proportion, and ordaine
means

means to her End. And because Eternall life is the End, and the merit of good Works are the Meanes; therefore there is annexed a third Condition; that is, that the Virgin haue light in her Lampe, or, a shining Lamp, which are good Works, as *S. Austin* teacheth in the place aboue noted; Which very point our Lord himselfe taught, when he said: *Let your light so shyne before men, that they may see your good works, and glorify your Father, which is in Heauen.*

Now for that good Works do flow from Charity, as from their source; neither can they be preserved, except they haue their cherishment from the same Charity, euen as a light is infallibly extinguished in a Lampe, if it be not nourished, and fedd with Oyle; Therefore a fourth Condition is required, which is, that the Wise Virgin euer haue Oyle in her Vessell. By Oyle, Charity is signified, as *S. Austin* in the place aboue alledged doth teach. For as Oyle doth swim (as it were) aboue all Humors, so Charity is supereminent to all vertues, the Apostle saying: *Eminentiore viam &c. I show you a more eminent, or more excellent way.* And a
little

little after: *Nun autem manent fides, spes, Caritas &c.* Now there remaine, *Fayth, Hope, Charity.* These three; but the greater of these is *Charity*. Therefore if a man doth either prefer or equall any thing in his Hart with *Charity*, she instantly departeth; for she will haue either the precedency and first place in our Harts, or els she goeth away. *Oyle* is a Humour most subtil, aëry, and fiery, which ascendeth aboue all other Humours, And so great is the force of the oyle of *Charity* in ascending vpward, as if it were part in to a soule of a Publican, or Common strumpet, it would instantly draw it vp, making it of sinfull to become Holy, and of Carnall spirituall. Yea, I dare be bould to say, that if this *Oyle* of *Charity* could be distilled into the soules of damned men, or into the very Deuils, we should presently behould all the damned either Men, or Deuils, to ascend vpward: As on the Contrary if this *Oyle* should forsake the Holy Angells, and the soules of the Apostles, Martyrs, Virgins, they thereupon would become lumpish and Heauy, & would descend to the lower Parts. Behould therefore of what excellency and

and vertue this *Oyle* is, and how deservedly those *Virgins* were called *Foolles*, who did want this *Oyle*.

But there yet remaineth another Reason, why by *Oyle*, *Charity* is signified; to wit, because *Oyle* doth lenify and soften things, making them of hard and sharpe, timorh, tupples, and sweet. This *Oyle* maketh the yooke sweete, of which our Lord said: *Ingenium suauis est: My yooke is sweet.* and as *Esay* sayth, the yooke being annoynted with the force of *Charity*, shall parturify at the face of oyle. What made the yooke of Obedience sweet in the Apostles, when they made a peragration and traualle through out the whole World, to preach the Gospell to euery Creature, but the *Oyle* of *Charity*? What in like sort sweetened the yooke of Patience in Martyrs in suffering of many Torments, neuer before that tyme heard of, but the *Oyle* of *Charity*? what hath made the yooke of Purity, Continency, and Obedience so pleasing to so many thousands of Religious Men and Women, but the *Oyle* of *Charity*? For there is nothing more sweet to a Louer then to manifest his loue to the Party beloved, and

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to worke, or suffer for him great and hard matters; euen as our Saviour declared his loue towards mankind, in nothing so much, as in suffering for vs.

I haue discoursed more fully of *Oyle*, becaule the reason is not obuius, and facill to euery one, vwhy it should figure out and signify *Charity*. The fift *Condition*, vvhich is the chiefest, and principally intended by our Lord in this Parable, is *Vigilancy*, or *Watchfulness*; for thus is the Parable concluded: *Matth. 25. Watch ye therefore, because you know not the day, or the houre.* Which Sentence our Lord frequently repeateth, that he may firmly print it in the Harts of the faythfull. In *S. Mathew c. 24.* he thus sayth: *Watch therefore; because you know not, what houre your Lord will come.* In *S. Mark cap. 13.* *Watch therefore, for you know not when the Lord of the house commeth, at Euen, at midnight, or at the Cock-crowing, or in the Morning; lest coming upon a sudden, he find you sleeping? And that which I say to you, I say to All, Watch.* In *S. Luke c. 12.* *Blessed are those Seruants, whome when their Lord commeth, he shall fynd watching.*

thing. And in an other place: *Watch therefore, praying at all tymes.* In like sort, by the Apostle, *S. Peter*: *Be wyse therefore, and watch in prayer.* *1. Pet. 4.* By the Apostle *S. Paul*: *Let vs not sleepe, as others do, but let vs watch; and be so-ler.* *1. Thess. 5.* By the Apostle *S. Iohn*: *Behould I come as a Thiefe, Blessed is he, that watcheth.* *Apoc. 16.*

All these sacred authorities signify, that the coming of our Lord to iudgment (whether the iudgment be vniuersall at the Consummation of the World, or particular at the death of euery one) is vncertaine; and that therefore God requireth of vs, that we be alwayes *watching*, and expecting his Comming, that so he may find vs prepared, and that he may not be forced to exclude vs (with the foolish Virgins) from his *Mariage*. Therefore to *sleepe*, is nothing els, then to forget death and iudgment, or to liue so heedlesly, as if we neuer thought, or tooke care of that so great a Matter, whereupon Eternall Saluation dependeth. For we are not to thinke, that corporall sleepe is forbidden to the faythfull; otherwise it would not haue beene said in the Parable: *They slumbered all, and slept.*

Rept, but only Forgetfulness and Inconsideration, is forbidden.

Therefore euery good Christian, who hath a care of his owne soule, ought euery day both morning and euening (the dore of his hart being shut from all other busines) attently to thinke, and certainly to perswade himselfe, that that day or night may easily be his last; and therefore ought seriously to provide, that he be not found, and taken vnprepared, so that he shall lose, through such his great negligence, his owne soule, & all goods attending on it. Some men haue altogether a horreur to thinke, and meditate of death, and willingly they diuert their minds to other cogitations. But let such remember, that the sicke man hath a loathing to take his prescribed physicke; and yet for the loue of his owne life, he willingly taketh it. In like sort the eyes haue a horreur to looke vpon a dangerous and deadly wound in their body; and yet they looke vpon it earnestly, and couet to receaue a medicinable playster thereto: So is it needfull, that a prudent man do make a greater estimate of the detriment, and losse of his owne Soule, then

then of the dread & horreur of death. And therefore let him often, and often reuolue in his mind, that there is no age, no hower, in which he may not die. Since the meditation hereof, when it encreth deeply into the entralls of the Hart, is accustomed easily to change the whole Man, so as of Carnall he may become spiritual, of a sinner, Holy; not any more feareing, but louing, and expecting the Comming of our Lord.

Not without iust Cause therefore doth our Lord so often exhort vs to watch: neither in vayne do we thus read in *Ecclesiasticus cap. 7.* *In all thy Workes, remember thy last end, and thou wilt not sinne for euer.* For what man knowing, that he is to hasten towards a Iudge, and that he must speedily be conuicted before his Tribunall, dare yet in the meane tyme offend against the said Iudge? And yet we euery moment, euen passing towards our Iudgment, do in our iourney thereto (such is mans blindness) prosecute the Iudge with iniury, and iustly prouoke his wrath and indignation against vs. And who already condemned to death, would, whiles he is led to the place

of Execution, laugh, and sport, or would vaunt of his adulteries, or of his gaining of Honour, or of his encreasing his temporall riches by his trafficke, except he were wholly distracted, and besides his wits? And notwithstanding we are truly condemned to death; for not any of the Sonnes of Adam did euer escape the sentence of death; and our mortall life is nothing els, then a pace to death; yet neuertheless in this our iourney (which cannot be long) what do the greatest part of Christians? What do they thinke of, what do they discourse of, about what do they negotiate and busie themselves, if not about gaine, Honour, Pleasures, I may well say, about all wickednes, and flagitious Crimes, as though the way to death would neuer haue end? And what other thing is this, then to *sleep*, concerning matters serious, and of the greatest importance, and to *watch* and be vigilant about toys and trifles? Or *els* to *sleep*, and in *sleeping* dreame?

Therefore with good reason our Lord crieth out: *Watch, O watch:* And happy are those men, who are stirred vp at this his Voyce; and do often

ten thinke and meditate, where they are, and whether they are going, and in the meane tyme do labour, that their Lamps may shine, and oyle abound in their Vessells; As that when the noyse, or Watchword shalbe heard: *Behold the Bridegrome cometh, goe you forth to meete him, Matth. 25.* they with incredible ioy may presently run to meete him, and enter into the Mariage place with him. But woeto them, who being forgetfull of so great a Builnes, and are deafe to the words of holy Scriptures, & who hauing their Lamps put forth, are found *sleeping*; and thereby being excluded from the most pleasing and most delightfull Mariage, they shall in vayne cry out, *Lord, Lord, open to vs. Matth. 25.*

Of the Price, or Reward.

CHAP. VII.

THe *Parabolicall Names*, which do occur in the Gospell being explicated, it remayneth, that we vnfold the Names vsed by the Apostle in

his first Epistle to the Corinthians, which are *Branium*, *A Pryze*, or *Reward*, & *Corona*, a *Crowne*. Of *Branium*, or *Prize*, the Apostle thus then speaketh: *They that runne in the race, all do runne indeed, but one receaue the Prize: So runne you, that you may obtaine.* And that in this place by the Word *Prize*, or *Reward* the celestiaall Beatitude is vnderstood, the same Apostle teacheth in his Epistle to the *Philippians* cap. 3. saying *Forgetting the things that are behind; but stretching forth my selfe to those that are before, I pursue vnto the marke, to the praise of the supernall vocation of God, in Christ Iesus.* Therefore we see, there is a *Prize*, or *Reward* in Heauen, to the which God doth call vs, through Christ Iesus. Now although the *Prizes*, which the Princes of the vworld, are accustomed to propose, be of no extraordinarie valew or worth; Notwithstanding the *Celestiaall Prize* must of necessity in euery respect be of greatest estimation; And this, whether thou considerest God, who doth propose the *Prize*, he being of infinit Power and magnificence, of whom the Prophet thus speaketh: *Psal. 3. Thy magnificency bath ascen-*

ascended aboue the Heauens; or els the Persons that do runne and strue, to whom the *Pryze* is set forth; who are his Sonnes, and the Brethren of Christ, vvhome doubtlesly the King their Father would not haue inuited to runne, if the *Prize*, or *Reward* were not of that Worth and dignity, as that the Sonnes of God might worthily desire and couet it.

But it importeth much to shew, what it is to runne for the *Prize*, and with what art and skill we may so run, as we may wyne, or obtaine the same. To runne for the *Prize* is entirely to obserue and keep the Commandements of our Lord God. For *Stadium*, or a *Race* heere signifieth the Law of God, euē as *Dauid* witnesseth in those words *Psal. 118. Blessed are the immaculate in the way, which walke in the law of our Lord &c. I ran the way of thy Commandements, when thou didst dilate my hart.* Therefore they who run the way of the Commandements, do runne in a *Race* for a *Prize* or *Reward*. To proceede, the skill of running so, as that vve may arriue to, and obtaine the *Prize*, comprehendeth three *Docments*. The first is, that we do

do not decline, or depart any way from the *Race*; for he vvho leaueth the *Race*, although he may runne speedily, yet he shall neuer gaine the *Prize*; since not to the *Prize* or reward, but to some other Vncertaine scope he directeth his Course; The which error the Apostle testifieth, that he diligently auoyded, saying 1. *Cor.* 11. *I do so runne, not (as it were) at an vncertaine thing.* VVhat then is it to runne out of the place of the *Race*? It is not to runne in the way of the Commandements; but in running to decline either to the right or left hand.

To instance this. The Law sayth, *Thou shalt loue thy neighbour as thy selfe.* *Leuit.* 19. VVho so loueth his neighbour as himselfe, runneth in the *Race*, and runneth for the *Pryze*. But who so passionately and vehemently loueth his Neighbour, as that for his sake, he is not affraid to offend God, thus making of a man an Idol; this man declineth to the right hand, and running out of the *Race*, runneth not for the *Pryze*, but for some vncertaine thing. And by how much he more swiftly runneth in heaping benefits and fauours vpon that Person, whome

he

he hath erected to himselfe as an Idol, so much the more he erreth, and further departeth from the *Prize*, or Reward. But he, who lesse loueth his Neighbour, then he ought to do; as when he seeth him to be oppressed with want and penury, and yet shutteth his bowells of mercy, and commiseration from him (as *S. Iohn* speaketh) this man strayeth to the left hand, and neither doth he runne in the *Race*, neither runneth he for the *Pryze*; although many other good Workes he may seeme to do. Therefore we ought to loue our neighbour as our selfe; That is, we ought so to beare our selfe towards our Neighbour, as we expect our neighbour should comport, and beare himselfe towards vs; And this is to loue our neighbour, neither more, nor lesse then our selfe. For thus doth our Lord God, who gaue this Precept, explicate the same, *Math.* 7. *Luc.* 6.

And what I haue here spoken of loue of our Neighbour (being an *affirmative* Commandement) the same vve may speake of *Negative* Commandements. For who stealeth another Mans goods, declineth to the right

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hand of that Commandement, *Thou shalt not steale*, and strayeth from the *race*. But he vvhoe doth not steale another mans Goods, but maketh profusion and wast of his owne Substance and state, such an one declineth towards the left hād, & in like sort goeth out of the *race*. For a Iust man . who only remaineth in the *race*, doth no lesse depart from the *race*, if he violently take other mens goods, as if he did vainly wast his owne; Because the Vertue of Liberality (which belongeth to Iustice) is encompassed with two opposite Vices, being extremes, to wit, *Avarice*, and *Effusion* or *Prodigality*. The summe and Conclusion of all this is; that he who will remaine in the *Race*, oughe altogether to auoyde mortall sinne.

Another document is, that he vvho desireth to obtaine the *Prize*, do runne *swiftly*, and *constantly*. He runneth *swiftly* or *speedely*, vvho vvith an ardent and feruerous vvill, keepeth the precepts, according to that of the Prophet: *Psal. 111. Blessed is the man, that feareth our Lord, he shall haue great delight in his Commandements*; As also of that other sentence of the Apostle:

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In spirit feruent, seruing our Lord. Rom. 12. He runneth *Constantly*; vvho is neuer weary vvith running, nor euer ceaseth from running; knowing, that it is written: *He that perseuereth vnto the End, shall be saued. Matth. 10.* And truly these two actions, I meane to runne *speedily*, and not to be weary, or not to intermit running, seeme to be meere Contraries, and hardly compatible together. For he who runneth *speedily*, is quickly tyred. But he who will not be vvearied, runneth a slow space, and vvith moderate gate perseuers in his running. This thing is true, and therefore few they are, who do arrive, and gayne the *Pryze*, or *Reward*. For it is most necessary, that he who coueteth to gayne the *Prize*, doth runne *speedely* and *incessantly*; since the tyme allotted here for running, is short, and the iourney long.

Neuerthelesse if Christians would imitate men, running and aspiring but for a corruptible and small *Reward* or *Prize*, they might be of power and hability to runne both *speedily*, and vvithout vvearifomnes, to the gaining of an incorruptible and sublime *Prize* or *Reward*. What course take they,

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who runne for the purchasing of a corruptible and temporall Pryze: They depose and lay aside all Heauy burdens; they cast of all their superfluous cloaths, that they may runne with greater expedition, and willingnes. The same let Christians do, let them disburden themselves of the heauy weight of the Cares of this World, Let then put of the Cloathes of Carnall desires, and Cupidities, or at least, let them put of all inordinate affections to earthly commodities, and Pleasures. When they haue performed this, let them not vaunt of their owne strength and forces, but let them trust in God; All which being accomplished, then let them complayne, if through speedy running, they be wearied in their Course.

This doctrine is not myne, but it is the doctrine of the Prophet Esay & S. Paul. Esay thus saith cap. 4. They that hope in our Lord shall runne, and not labour. And the Apostles words are these 1. Cor. 7. This I say Brethren, the time is short, it remaineth, that they also, who haue wiues, be as though they had not; and they that weep, as though they wept not; and they that reioyce,

ioyce, as though they reioyced not; and they that buy, as though they possessed not, and they that vse this World, as though they used it not. In which wordes the Apostle forbiddeth not, that Christian men should haue no wyues, and that they do not lament in time of aduersity, & reioyce in prosperity, and that they should not buy thinges necessary, or vse the goods and benefits of this World; but he only admonisheth, that in the prosecution of all these matters, men should vse a mediocrity therein, and should so curbe their owne immoderate Appetites in the fruition and practise of the forsaide Points, as if they did not in any sort belong vnto them.

S. Melania (a most noble Roman Matrone) may be to vs an exâple, of whom S. Iero. thus writeth in Epitaph. Blesilla. S. Melania being of these tymes, and of true Nobility among the Christians, when as she had lost at once two Sonnes, and thus immediatly before the dead Body of her husband was cold, or interred, did in this manner beare these her griefes: I am heare to relate an incredible matter, but I call God to witness, that it is very true. VVho would

390 Of Eternall felicity.
 noe haue thought, but that she would
 haue broken her breast after an enra-
 ged manner, with tearing of her hayre,
 and rending asunder her cloaths? But
 she stood immonable, and kneeling at
 the feet of a Crucifixe did not shed a
 teare, but as it were (taking hold of
 Christ) smiled, and thus said: I am
 now to serue thee heereafter with greater
 carefullnes and expedition, in that thou
 hast freed me of so great a burden.
 Thus S. Ierome; vwho by this example,
 as by a most worthy Commentary
 hath explicated, what it is, that those
 who haue wyues, children, and other
 goods of this V World, should be, as
 though they had them not, that there-
 by they with greater speed, and celeri-
 ty runne vnto the Prize.

But of this point we haue a more
 wonderfull and astonishing example
 in Iob; who in one day lost all his Son-
 nes and daughters, and his whole sub-
 stance and riches, and being full of
 Vicers, lay vpon a dunghill, who but
 a litle before, was the most happy man
 among all those of the East, And yet
 as if all these losses had nothing con-
 cerned him, he thus brake out in
 Words, full of Wisdome. Iob. 1. Naked
 came

The fiftth Booke.

391

came out of my Mothers wombe, and
 naked shall I returne thither: Our Lord
 gaue, and our Lord hath taken away; as
 it pleased our Lord, so is it done: the name
 of our Lord be blessed. To conclude, S.
 Peter with the rest of the Apostles
 (who were the first that followed
 Christ, running after the Prize) that
 they might teach vs, vwhat is required
 to run both speedily and constantly,
 thus say. Matth. 19. Behould, we haue
 left all things, and haue followed thee,
 what therefore shall we haue? And our
 Lord approving this their demaund,
 by his answer clearly promised to
 them a Prize or Reward, saying: Amen,
 I say to you, that you who haue followed
 me, in the regeneration, when the Sonne
 of man shall sit in the seate of his Maie-
 sty, you also shall sit vpon twelue Sea-
 tes, iudging the twelue Tribes of Israel.

There remaineth yet the third do-
 cument, which teacheth vs, that who
 desire in running to gaine the Goale,
 ought to be ioyned with Christ; for as
 the Apostle sayth. 1. Cor. 9. All indeed
 do run but one gayneth the Prize. But by
 this One, doubtlesly is vnderstood
 Christ; who, ad currendam viam, re-
 ioyned as a Gyant to the race; And of

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whom

whom it is said in S. Iohn: *No man hath ascended into Heauen, but he that descended from Heauen; the Sonne of man, which is in Heauen, Ioan. 3.* But Christ doth not ascend alone, but with all those, who are liuing and true members of his Body, of which himselfe is the Head. Therefore all those who run, though they distribute all their goods vpon the poore, and deliuer vp their bodies euen to the fyre, do but toyle and labour in vayne, except they be ioyned with Christ, by fayth and Charity, and be made one with him, as himselfe sayth; *Ioan. 17. As thou (Father) in me, and I in thee, that they also in vs may be One.*

But there is yet another manner of Coniunction with Christ, which in a wondfull sort doth aduantage vs both to rûne for the Price both swiftly, and constantly. This manner consisteth in the vnion, of the interiour Eye of the Soule with Christ himselfe, as Christ is the Price. For Christ, as Man did runne for the Price; and as he is God, so himselfe in the Price; For Christ is true God, and eternall life, as S. Iohn witnesseth; which point our Lord himselfe insinuated, when he sayd:

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I am the way, the truth, and the lyfe: For Christ as the Truth, doth leade vs, as the Way, doth draw vs by himselfe; as the lyfe, doth bring vs to himselfe. Therefore it followeth, that nothing is more profitable, or more conducing to the gaining of the Prize, then neuer to diuert our eyes frõ the Prize it self, and to say with the Prophet *Psal. 24. Myne Eyes are alwayes to our Lord.* For that man, who hath the Eye of his hart vnited, and conioyned with the Prize, neyther seeth, nor heareth, nor regardeth what the behoulders do cyther say or doe, whether they do detide, prayse, or dispraise him; but sayth with the Prophet. *Psal. 17. I am become, as a man not hearing; & with the Apostle. 1. Cor. 4. To me, it is a thing of least account, to be iudged of you, or humane day.*

But to passe on forward. By how much a man draweth more neare to the Prize, by so much he better knoweth the greatnes of the Prize, which greatnes inspireth strength, and causeth, that a man (though spent & tired out) do not intermit his Course. Whosoever therefore aspireth to the Celestiall Prize, let him not depart, or decline

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cline from the *race* of the Precepts of our Lord, let him run *ardently*, and *constantly*; and he being Vnited with *Christ*, by true Fayth and Charity, let him neuer turne the Eye of his Hart, from the Pryze it selfe.

Of the Crowne.

CHAP. VIII.

THe last Name, or Appellation of *Eternall Felicity*, is the *Crowne of Iustice*; of which Crowne the Apostle speaketh thus in the same place, where he speaketh of the Prize, saying: 1. Cor. 9. *Euery one, that striveth for the Maistry, refraineth himselfe from al things, that he may receaue a corruptible Crowne, but we an incorruptible.* Neither can it be heere doubted, whether by the word, *Agon*, the *Maistry*, *Race* or *Course* may be vnderstood; So as this similitude should be the same with the former; or rather that a conflict, or contetion be to be vnderstood thereby. Now those words a litle after following do demonstrate, that by the word *Maistry*, a Fight, or Contention

is meant, to wit: I therefore do so runne, not as it were, at an Vncertaine thing; do so fight, not as it were beating the ayre. The same do those words of the Apostle shew. 2. Tim. 4. *I haue fought a good fight, I haue consummated my Course, I haue kept the Fayth; concerning the rest, there is laid up for me a Crowne of Iustice.* For in both S. Paul distinguisheth a Course from a Fight; vsing in the one the name of *Bravium*, in the other the name of *Corona*, which two words are in sense euidently distinct, and diuerse.

Certainly by the name of a Crowne, *eternall felicity* is signified, which by the Apostle is called 2. Tim. 4. *The Crowne of Iustice*, because it is giuen, as a Reward for workes proceeding from Iustice. With S. Iames it is styled, *Corona vita. Iac. 1.* in that it containeth euerlasting lyfe. With S. Peter, *An incorruptible Crown. 1. Pet. 5.* seeing it comprehendeth in it selfe the splendour and beauty of Eternall Honour. To conclude in Esay, God himselfe is sayd to be heereafter, *A Crowne of glory to the residue of his People. Esa. 62.* From which place of Scripture, we are to vnderstand, that the

whom it is said in S. Iohn; No man hath ascended into Heauen, but he that descended from Heauen; the Sonne of man, which is in Heauen, Iohn. 3. But Christ doth not ascend alone, but with all those, who are liuing and true members of his Body, of which himselfe is the Head. Therefore all those who run, though they distribute all their goods vpon the poore, and deliuer vp their bodies euen to the fyre, do but toyle and labour in vayne, except they be ioyned with Christ, by fayth and Charity, and be made one with him, as himselfe sayth; Iohn. 17. As thou (Father) in me, and I in thee, that they also in vs may be One.

But there is yet another manner of Coniunction with Christ, which in a wondrefull sort doth aduantage vs both to rûne for the Price both swifly, and constantly. This manner consisteth in the vnion of the interiour Eye of the Soule with Christ himselfe, as Christ is the Price. For Christ, as Man did runne for the Price; and as he is God, so himselfe in the Price; For Christ is true God, and eternall life, as S. Iohn witnesseth; which point our Lord himselfe insinuated, when he sayd:

I am

I am the way, the truth, and the lyfe: For Christ as the Truth, doth leade vs, as the Way, doth draw vs by himselfe; as the lyfe, doth bring vs to himselfe. Therefore it followeth, that nothing is more profitable, or more conducing to the gaining of the Prize, then neuer to diuert our eyes fro the Prize it self, and to say with the Prophet Psal. 24. Myne Eyes are alwayes to our Lord. For that man, who hath the Eye of his hart vnited, and conioyned with the Prize, neyther seeth, nor heareth, nor regardeth what the behoulders do either say or doe, whether they do deride, prayse, or dispraise him; but sayth with the Prophet. Psal. 17. I am become, as a man not hearing; & with the Apostle. 1. Cor. 4. To me, it is a thing of least account, to be iudged of you, or humane day.

But to passe on forward. By how much a man draweth more neare to the Prize, by so much he better knoweth the greatnes of the Prize, which greatnes inspireth strength, and causeth, that a man (though spent & tired out) do not intermit his Course. Who soeuer therefore aspireth to the Celestiall Prize, let him not depart, or decline

Kk 5

cline from the race of the Precepts of our Lord, let him run *ardently*, and *constantly*; and he being Vnited with Christ, by true Fayth and Charity, let him neuer turne the Eye of his Hart, from the Pryze it selfe.

Of the Crowne.

CHAP. VIII.

THe last Name, or Appellation of Eternall Felicity, is the Crowne of Iustice; of which Crowne the Apostle speaketh thus in the same place, where he speaketh of the Prize, saying: 1. Cor. 9. *Euery one, that striveth for the Maistry, refraineth himselfe from al things, that he may receaue a corruptible Crowne, but we an incorruptible.* Neither can it be heere doubted, whether by the word, *Agon*, the *Maistry*, *Race* or *Course* may be vnderstood; So as this similitude should be the same with the former; or rather that a conflict, or contention be to be vnderstood thereby. Now those words a litle after following do demonstrate, that by the word *Maistry*, a Fight, or Contention

is meant, to wit: I therefore do so runne, not as it were, at an Vncertaine thing; do so fight, not as it were beating the ayre. The same do those words of the Apostle shew. 2. Tim. 4. *I haue fought a good fight, I haue consummated my Course, I haue kept the Fayth; concerning the rest, there is laid up for me a Crowne of Iustice.* For in both S. Paul distinguisheth a Course from a Fight; vsing in the one the name of *Bravium*, in the other the name of *Corona*, which two words are in sense evidently distinct, and diuerse.

Certainly by the name of a Crowne, eternall felicity is signified, which by the Apostle is called 2. Tim. 4. *The Crowne of Iustice*, because it is giuen, as a Reward for workes proceeding from Iustice. With S. Iames it is styled, *Corona vita*. Iac. 1. in that it containeth euerlasting lyfe. With S. Peter, *An incorruptible Crown*. 1. Pet. 5. seeing it comprehendeth in it selfe the splendour and beauty of Eternall Honour. To conclude in Esay, God himselfe is sayd to be heereafter, *A Crowne of glory to the residue of his People*. Esa. 62. From which place of Scripture, we are to vnderstand, that the

the *Crowne*, whereof *S. Paul* speaketh, and which is allotted for the *Quercōmerr*s, or *Maisters* in the fight, is most honourable, & most sublime, since *God* himself vouchsafeth to be the *crowne*, encompassing, adorning, and glorifying the heads of the residue of his *People*; that is of those few of his *People*, who in their spirituall Warre haue become victorious. For (as often I haue sayd out of the testimonies of the Scripture) *Many are called, but few elected*, and at the day of Iudgement the *Crowne* of the *Saints* shall so much the more become glorious, by how much the fewer can iustly entitle themselves thereto.

In this place we must to obserue, in what kind of fight we are to exercise our selues, and what is incumbent to vs to doe, whereby to gaine the victory. And without doubt the fight (which we are to all vndergoe) is most cruell, and fraught with danger, especially if comparison therewith be made to the fight, which men heere vpon the earth do sustaine for a corruptible *Crowne*. For the *Apostle* speaketh of a sportfull fight, openly performed in the eye, and sight of the *People*

People. Therefore the *Agonists*, or *Champions* heere did fight with men lyke vnto themselves, with equall weapons and but for a base *Crowne*, and became subiect eyther to a popular applause, or ignominy. But *Christians* are to enter in combat, with those enemies, whome they see not, & yet by whome themselves are scene, and who are in number many, being most strong, and most subtile; who fight with vnylike weapons, in the sight of *God* and his *Angels*, and for a *Crowne* of eternall lyfe, and this vnder the danger of eternall Damnation. To conclude. *Christians* here fight not in a sportfull game, but in a most true, most fierce, and cruell Warre. Our *Antagonists*, or *Enemies* in this battell, are the *Diuels*, whome the holy Scripture sometimes calleth *Lyons*, sometimes *Dragons*, at other tymes *Basilisks*, who haue *Traytors* euen within our owne houses; I meane, the *Concupiscences* of the flesh, vvhich are our *Bodies*, & which do wage war against our *soules* in behalfe of our *Enemies*, as *S. Peter* teacheth, saying: 1. *Pet.* 2. I beseech you as *strangers and pilgrimes*, to refrayne yourselves from carnall desires, which war againe

against the Soule. We may add hereto (which is most miserable and calamitous) that this fight is to be vnder-taken euen at that very tyme, at vvhich the Course in the Race is to be performed; And therefore the Apostle hath conioyned these two different Points together; that therby we may vnderstand, that those who are running for the Pryze, or Reward, are hindered throughout their whole Course by their Enemyes; and that therefore it is necessary, that such men, do at one and the same tyme, run with their feet, and fight with their hands.

O if Christian men would haue a full resent and feeling of these things, and of their owne dangerous estates, they would not so willingly rauell out their time in trifles, sports, & playes; in banquetting, and good fellowship, in heaping vp together of riches, in seeking after Honours and dignities; as if the mayne matter of all were secure and in safety; But let such men heare the Apostle preaching, and crying out in these words: Eph. 6, Take the armour of God, that you may resist in the euill day, being cloathed with the Breastplate of Iustice, in all things taking

king the shield of sayth, wherewith you may extinguish all the fiery darts of the wicked One. And, Take vnto you the Helmet of Salvation, and the sword of the spirit, which is the Word of God; In all prayer, and supplication, praying at all tymes in spirit, and in the same watching in all instance. Good God, vvhat an Exhortation is this, how full of feare, terrour, and vehemency, especially if a man do thoroughly ponder these former words, In all prayer, & Supplication; at all tymes, in all instance?

And yet many of vs do beare our selfs in leading our liues, as if vve had no occasion either to run in the Race, nor fight in the Conflict.

But alas, what are we to doe, that in this dreadfull ware we may come off with victory against our enemies? The Apostle dispatcheth, and declareth this very point in few wordes, whē he saith, 1. Cor. 9. Every one, that striveth for the maistry, refraineth himselfe from all things; & they, indeed that they may receaue a corruptible Crowne, but we an incorruptible. Of which Words the sense and meaning is this: All those Champions, that they may gaine a corruptible Crowne, do

do abstaine from all such things vvhich may debilitate or weaken the Body, & make it lesse apt for fight, to wit from ouer much gorging themselves with meate and drinke, from accompanying their Wyues, from domesticall negotiations, and briefly from all things (through otherwise pleasant or profitable) vvhich may hinder the Victory in this their sportly Strife & Contention. Therefore we, who do euen sweat, and labour in a true Warre, for an incorruptible and eternall Crowne, ought much more to forbear, and withdraw our selues from all those things, which may weaken the Soule, and cause it to be lesse prepared to vndergoe this great and serious Warre, and withall to continue its Course & running in the spirituall Race. But vvhatare those things, vvhich weaken the Soule? Euen those very things, vvhich seeme to make the Body strong: To wit, much meate, much sleep, frequent exercise, myrth, sporting, singing, hauking, hunting, to pray litle, to auoyde meditation, not to bewaile a mans owne sinnes; finally not to do works of Pennance, from all vvhich courses he ought to abstaine, who co-

ucteth

ucteth to haue his soule strong, that it may be apt to runne in the race, and to fight for the Maistry. Our Lord sayth Luc. 21. *Looke well to your selues, least perhaps your hart be ouercharged with surfet and drunkennes, and cares of this life, and that they day come vpon you suddenly.*

Nexv on the contrary part; The meate of the Soule, making it vigorous is fasting; the refection and refection of the soule, is Prayer. The sleep of the soule, is a healthfull Contemplation of things diuine. The purging of the soule from all dangerous humours, is Confession of our sinnes. The joy and delight of the soule, is Teares. The triumph and Victory of the Soule, is the crucifying of our flesh and Concupiscences therof. For the Apostle sayth, Gal. 5. *They that be of Christ, haue crucified their flesh together with their vices, and concupiscences.* And io. like sort he thus speaketh in the place aboue alledged: *I do so fight, not as it were beating the ayre: but I chastise my Body, and bring it into seruitude; lest perhaps when I haue preached to others, my selfe become reprobate.* Behould here a true Paraphrase.

L I

or

402 *Of Eternall felicity.*
 or Explication of thole former words
He abstayneth from all things. For the
 Apostle sayth. 1 Cor. 9. *I do so fight in*
this warre, as that I do abstaine from
those things, which please the Body, in
which do reside carnal concupiscences
which do fight against me, euen in be-
halfe of my Enemies: And I do reduce
my Body into seruitude, by chastizing it
with Fasting, Watching, and other
mortifications of the flesh, that so it
may not rebell against the Empire, and
Command of the Soule, or ioyne in
Combat with myne Enemies against
me.

But whome are not those wordes
(lest perhaps when I haue preached to o-
thers, my selfe become reprobate) able
 to affright, and cause to tremble and
 feare? If a vessell of Election, an Apo-
 stole created and chosen by God him-
 selfe, One who was rapt into the third
 Heauen, feared that he might become
 a Reprobate, if he did not punish his
 Body, & reduce it into seruitude, Who
 then of vs hath not iust reason to feare
 Reprobation, except he crucify and
 mortify his flesh, with all its Vices and
 Concupiscences? Certainly this Apo-
 stolicall Example is of force to admo-
 nish

The fifth Booke. 403
 nish all men, that they dare not pre-
 sume to hope for Victory and the
 Crowne, except euen in the depth of
 their Hart they make a serious & im-
 partiall reflection of their owne State,
 doing works worthy of Penance, and
 subduing in every sort the flesh to the
 spirit. Therefore the madnes & blind-
 nes of the Hart of many is wonderful,
 who though they performe none of
 these points so necessarily exacted, yea
 who are so far from abstaying from
 things lawfull, as that they will not
 abstaine from things vlawfull and
 prohibited, do neuertheless lie in
 such security and ioillity of mind, as if
 they had already receaued a most cer-
 taine and infallible promise of God,
 touching their Saluation and Crowne
 of Glory. But this is a demonstration
 (as often we haue said) that they are
 but few, who shalbe saued; and that,
Many are called, but few Elected.

Within the armes therefore of thy
 goodnes (*O Blessed Lord*) do I cast my
 selfe. I am thy Seruant, and the sonne
 of thy Hand-maid. Euen with all de-
 sire of my soule I do greedily thirst af-
 ter that Heauenly reward, and most
 shyning Crowne, vvhich thou hast pre-
 pared

pared and promised to those that loue thee. I do acknowledge the greatness of the Warre and Conflict, as also do acknowledge the length of the Race. I also daily feele, and am guilty of my owne imbecillity and weaknes; and do confesse before thee, vvhose searchest the reins and harts of men, that the Vertue which is in me, is very small, and almost nothing. And I am not ignorant of the great forces, and cruety of my inuisible Enemies, who cannot brooke or digest, that we poore soules are called to that vnspeakable Glory, of the which Pryde hath deprived them. Enlighten (*Sweet Iesus*) my eyes, that I may neuer sleep in death; Increase my strength, that I may not fayle in the Way; Let thy Grace fight for me, least at any time my Enemy do say, *I haue preuayled against him*. And what I here aske for my self, the same also I aske and beseech for all my Brethren, but principally for those (whether Ecclesiastical, or secular) who are placed by thee, in sublimity and height of Authority; Whose danger is so much the greater, by how much their Pace and Function is more eminent and high, and vvhose Crowne of Glo-

ry shall be so much the more illustrious, if so with care and sollicitude they rightly performe their Duty; by how much their dampnation will be the greater, if the soules which thou (*O Blessed Sauiour*) hast redeemed with thy precious blood, do perish through their owne fault, and carelesse negligence.

*The Conclusion of the whole
Woꝛke.*

CHAP. IX.

THe twelue Considerations touching the Eternall felicity of the Saints being explicated, and vnfoulded, this Conclusion may seeme iudly to be gathered therout. To wit, That the Felicity of the Saints is in it selfe a most great and supreme thing, as also that it is chiefly to be desired and sought after by all men. But notwithstanding that the Way to fynd and gaine the same, is most narrow, and laborious, so as, except a man come vwith an immoueable resolution (casting off the care of all other things) to labour

With all his forces and endeaour; he shall neuer be able, to passe or penetrate that way; much lesse to arriue & come to his desired end. And that I may briefly make this more euident to the Reader, I will in place of a *Conclusion*; repeate all the forsaide *Cōsiderations*, and their chiefest difficulties.

1. In the first place then we did consider *Eternall Felicity*, vnder the name of the *Kingdome of Heauen*; yet, hauing this most great difficulty out of the *Word of God*, annexed vnto it, to wit: *The kingdome of Heauen suffereth violence, and the violent beare it away.* *Matt. 11.*

2. We after considered the same felicity vnder the name of the *Citty of God*, or the *Heauenly Ierusalem*; and there also we found no small difficulty, because those, who are *Cittizens of this World*, cannot be *Cittizens amōg the Saints*; for it is most hard to liue in the *VWorld*, and not to be of the *VWorld*.

3. In the third place, we considered the same *Felicity* vnder the name of the *House of God*, in the vvhich there are many *Mansions*; and we aduertised, that the *Port, or Gate of this House* is

is most strait, and that it cannot be penetrated or entered into, without great Labour.

4. Fourthly, we did consider the same place of *Beatitude*, vnder the name of *Paradise*; but with all, we considered, with how high a price (not of gould or siluer, but) of teares and blood, our Lord himselfe, the Martyrs, Confessours, & all the Saints both Men and VVomen, did buy this *Paradise*; For we read *Luc. 24. Christ ought to suffer, and so to enter into his glory.*

5. In the fift place, we considered the same *Felicity* vnder the name of a *Treasure, hidden in a field*; and we no lesse shewved, that this *Treasure* could not be possessed of him that found it, except for the purchasing thereof, he did sell all things, which he had, *Matth. 13.*

6. Sixtly, we considered the same vnder the name of a *precious Pearle, or Margarite*; for the obtaining whereof, the Buyer also ought to spend all the goods he hath, that so he may purchase the same.

7. Seauently, we considered the same vnder the name of a *daily Penny*, which

which is not giuen, but only to, such, vwho labour in the *Vineyard* diligently, and daily.

8. Eighthly, we considered, the same vnder the title, or Name of a *Great Supper*; and we saw, that those were not reputed worthy of that Supper, whose affectiōs were enthralled vnto Temporall benefits, and pleasures.

9. Ninthly, we haue considered the same vnder the appellation of the *Ioy of our Lord*; to which they onely were admitted, who with great paynes & labour did multiply the *Talents* deliuered vnto them; such others, as did not performe the same, being cast into *utter darknesse*.

10. Tenthly, we considered the same vnder the title of a *Princely Marriage*; from the which all those were excluded, who were giuen to Sloth and Idleness, and who did not daily watch in the exercise of good workes, and expectation of the *Celestiall Bridegrome*.

11. In the eleauenth place, we considered the same vnder the name of a *Prize or Reward*; which they only tooke hould of who did runne in the
race

race towards the *Prize speedily*, and constantly, and this not without great toyle and labour.

12. In the twelfth & last place, we did consider it vnder the name of a *Crowne*, which they onely did deserue, who most courageously in fight did ouercome their enemies.

Now what way soeuer thou dost turne thy selfe, and vnder what name soeuer thou dost consider *Eternall Felicity*, thou shalt find, that it cannot be obtayned, except in pursuite thereof, thou dost labour withall thy forces both of mind and Body. Therefore he who desires to become *Blessed*, (which no man if he be in his Wits but wisheth to be) let him shake off all drowfynes and Sloth, let him labour and sweat for the gaining of so great a reward, by doing of good VVotkes, and suffering of Euills: And let him not preter any temporall affaires, before this so great and only necessary Busines. And let him euer retaine in memory those words of *S. Paul* and *S. Barnabas*: *By many tribulations we must enter into the Kingdom of God, Act. 14.*

FINIS.

M m



AN APPENDIX, OR

Short discourse, of the Torments
of Hell, taken out of another
spiritual Booke of the forsaide
Card. Bellarmine, entituled,
Of the Mourning of the Doue.
lib. 2. cap. 2.

The Translatour to the Reader.

THe Common Axiome in
Philosophy is, that Con-
traries compared one to the
other, do afford a greater
illustration; and do imprint
in the Vnderstanding a more markable
difference, and disparity between
them. Which Consideration hath cau-
sed me now, after the former Transla-
tion

Torments of Hell.

tion of the Eternall felicity of the
Saints, and the Ioyes of Heauen, to ad-
ioyne heerevnto (as an *Appendix*) a
brieft discourse of the euerlasting Mi-
sery of damned soules, and of their tor-
ments in Hell; translated out of ano-
ther spirituall Booke of the Learned
Bellarmino, entituled, *de gemitu Co-*
lumbæ. By which meanes the grieuous-
nes of the paines of Hell hereafter de-
clared, may the more stir vp the *Chri-*
stian Reader to be sollicitous in auoy-
ding the same Paines, and thereby be-
get a greater desire in him, of gaining
the Ioyes of Heauen.

There are but two *Landing places*
of the soule, for all Eternity, after its
departure from the Body; And these
two are *Heauen*, and *Hell*. Either *Hea-*
uen or *Hell* must be its Lot; There is
no *Medium* betweene them; A man
cannot lose the one, and yet auoyd the
other, This then being a most assured
Verity; and seing *Heauen* is made for
Man, and *Hell* for the *Devill*; why will
men so much trench (as I may say) v-
pon the *Devills* right, as to share with
him in his Vnfortunate Inheritance,
and to remaine with him in *euerlasting*
fire, and so become the vessells of Gods
wrath,

M m 2

Wrath, rather then to seeke their owne designed inheritance of *Heauen*, vnto the which *Man* after his Baptisme is borne *Heyre*?

Well, We are men, and therefore endued with freedome of Will, and consequently with freedome of Election, and it is engrafted in *Man*, euen naturally, to desire what is good and propitious, as also to decline from what is damageable, and euill. How then commeth it to passe, that most men will needs cease to be themselves; and in a most retrograde manner, will choose Eternity of *Torments*, before Eternity of *loyes*; the daily vpbraiding of the Infernall *Spirits*, before the continuall society and familiarity of the most Holy *Angells* and *Saints*, the *Enemy* of *Man*, before the *Creator* of *Man*; the *Denill*, before *God*; & *Hell*, before *Heauen*? O most deplorable bewitching, and enchantment!

Yf any of you, Idolatours of this *World*, were put to his choyce, whether he would be created a great Prince, or Potentate, liuing in all Regality and supreme soueraingty, or to become a Bondslau for euer, and to suffer daily torments and rackings: he

would

would no doubt presently dispatch the Election, and choose the Better. Here then the choyce is giuen you (to speake with the Prophet *Iosue* c. 24.) whether after the day of Iudgment, by your vertuous life you will reigne in the *Kingdome of Heauen* both in soule and body, and so participate of all the *loyes* thereof; Or, through your wickednes, lye fast bound Hand and foote in *Hell*, there suffering euerlasting *Torments*, and Conflagration of fyre? Where then, by your vnderuallowing of *Heauen* (as most of you do) is your Iudgment? Where is that *light of Vnderstanding*, which the Euangelist sayth, *doth illuminate euery man*? But (alas) it is darkened, or rather extinct; yea so wholly extinct, as that for want of your true vse therof (through your owne negligence) diuers of you are to be sent and relegated into utter *darknes*, for all Eternity, where shall be nothing but weeping, and gnawing of Teeth. *Matth. 22. & 25.*

Most men I say are so wholly drowned in the pursuite of worldly Benefits, and Pleasures, as that it hides from them all true consideration of their Soules spirituall Good. O blindnes of

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414 *An Appendix of the*
mans Nature! Woe therefore be to
those, who breath nothing but Earth,
and dunghill-Pleasures. Woe, Woe, to
those, who through their greedy thirst
of these Trifles, sleight, or rather con-
temne the *loyes of Heaven*. But Woe,
Woe, Woe, be to all such, who not
only, through their inordinate concu-
piscence, and affection of floating and
transitory things, neglect the *loyes of*
Heaven; but with all, by their sinfull
life, do incurre the iust indignation of
him, who is called *the God of Iustice &*
revenge, *Psal. 46.* and thereby purcha-
sing to themselues insufferable tor-
ments, and irreuocable damnation.
Therefore, all those vvho are thus
blinded, I remit vnto the reading of
what immediatly followeth, in vvhich
they may glasse their ovvne future ca-
lamitous states. But let them read it
with horroure and feare, as the weight
of the busines requireth, that so, (to
speake with *S. Bernard*) they may tru-
ly feare death, feare Iudgment, feare
Hell. (*lib. de primordijs, medijs, & no-*
visimis nostris.)

The

The Words of learned Cardinall
are these.

H Auing aboue considered of *ma-*
lum culpa, the euill of the Offence,
we will now take into our considera-
tion *malum poena*, the euill of the
punishment, due for the said offence,
or preuarication. For this considera-
tion may well be called the second
Fountaine of Teares. And although the
feare and griete of the Punishment be
lesse perfect, then the feare and grieffe
of the Offence; notwithstanding both
kinds of this feare and griete is good
and most profitable: And the one of
them becommeth a Meanes to beget
the other. Certainly our good Lord
and Maister (*Christ Iesus*) saith in ex-
presse words: *Luc. 12.* Be not afraid
of them that kill the Body, and after
this, haue no more to doe: but I will
shew you whome you shall feare. Feare
him, who after he hath killed, hath
power to cast into Hell; yea I say vnto
you, Feare him. And agayne, tou-
ching vveeping, Christ thus spake
vnto those holy Women, vvho fol-
lowed him vvith teares to the moun-
taine

M m 4

Calvary.

416 *An Appendix of the*
Calvary vvhhere he vvas crucified: Luc.
12. Daughters of Ierusalem, weep not
upon me, but weep upon your selves, and
upon your children; for behould the
dayes will come, wherein they shall say:
blessed are the barren, and the wombes
that haue not borne, and the Paps that
haue not given sucke. Then shall they be-
ginne to say to the mountaines, fall upon
us; and to the Hills, comer us; For if in
the greene wood they do these things, in
the drye what shall be done?

Our Lord vvas not offended, ney-
 ther did he prohibit the Office of Pie-
 ty, by the vvhich those Women did
 beuuaile his Passion; but only he signi-
 fied in his former yvords, that those
 Women had greater cause of lamen-
 ting, vvhho had brought forth vvhicked
 Soones; & such of them diuers vvere,
 vvhho openly cryed out: *Tolle, Tolle,*
crucifige eum, Away, away with him,
crucify him; And, let his blood be upon
us, and upon our children. Io. 19. For
these men shall say at the day of iudg-
ment to the mountaines, Fall upon us,
and to the Hills, Comer us. For if in the
greene wood, that is, if in Christ flori-
shing withall kind of Vertue, the fyre
of his Passion hath so burned for the
sinnes

Torments of Hell.

417

sinnes of others, what the shall become
 of the dry wood, that is, of wicked
 men, in whome all humour of Chari-
 ty is spent and exhausted?

To these two sacred Text of Scri-
 pture, in the wvhich Feare, and Wee-
 ping, to auoyde the paynes of Hell, is
 prayed, or commended by our Lord,
 vve will adioyne two other places of
 the ancient Fathers. S. Basill explicat-
 ing that of the Psalme, *Timorem Do-*
mini docebo vos; thus writeth: *Cogita*
profundum Barathrum &c. Call to
 mind the depth of Hell, the inextricable
 darknes there, the fyre wanting light,
 yet hauing the force of burning. Then
 thinke of that kind of Wormes, casting
 out their venome, and deuouring the
 flesh, insatiably feeding upon the same,
 and fastening intollerable griefes and
 paines through their gnawing. In the
 last place (which is most grievous of
 all) remember that shame and euerla-
 sting Confusion which shall there fall
 upon them. Feare this, and through thy
 feare therof, withdraw thy soule, and
 bridle it from all Concupiscences of
 sinne; This feare of our Lord the Pro-
 phet promised, that he would teach.
 Thus far S. Basill.

M m s

Let

Let vs nowv heare S. Bernard, thus speaking in *serm. 16. in Cantica. Ut pascuo Gehennam &c.* How much do I feare Hell, and tremble at the teeth of the infernall Beast, at the hollownes & concavity of the place &c. I much feare that gnawing VVorme, and the broyling fyre, the smoake, and the Vapour, the sulphurious spirit of stormes. I feare those utter darkneses. Who shall giue to my head VVater heere, and to myne eyes a fountaine of teares, that so I may preuent that weeping and stridour, or gnashing of the teeth there? But doubtlesly neither S. Basill, nor S. Bernard (of which the one was of the Greeke Church, the other of the Latin) were such sinners, who only through feare did cease from siane: but they were men, perfect, learned, graue, able to instruct others, and actually did instruct, not only the common People, but the Clergy and Monkes, reducing them to the rule of Perfection: Yet notwithstanding vve see, they do not only admit, or permit weeping for the feare of the paines of Hell, but they also commend it, exhorting all men to conceaue Feare, and to powre out Teares, euen at the thought of the
Horreur

Horreur thereof.

Now this foundation being laid, we will briefly shew, what, and of what Nature the torments of Hell are. And because we will not wander in our discourse, in groping (as it were) at vncertaine or coniecturall points, least we may be thought to suggest vaine feares, thereby to force Teares from the eyes of the simple and ignorant; therefore we will produce and insist only in those things, which are fully and clearely deliuered in the holy Scriptures. We find then, that eight seuerall kinds of Torments are read in the Booke of God, which belong to Hell, to wit, Priuation of eternall Beatitude, which is called by the deuines, *Pœna damni*, the paine of the Losse; Darknes, Fyre, the VVorme, Immobility, the Company of the Devils, of which paines in the damned weeping and gnashing of the teeth do proceed, the which torments are called *Pœna sensus*, the Paine of sense or feeling; and lastly an euerlasting, and interminable duration of all these Torments.

1. Well then the first, is *Pœna damni*, the Payne of the Losse, it being a deuotion and straying from our last

420 *An Appendix of the*
 last End. A want of the Vision and
 sight of God, an euerlasting banishment
 from our Celestiall Country; an a-
 mission, or deprivation of our heredi-
 tary right to the kinhdome of Heauen:
 To conclude a losse of all, vvhath is
 good, and this for all Eternity. Are not
 then these names, and words alone,
 forcing inough, to extort teares euen
 from our Rony Harts? But where are
 these names read in the Booke of
 God? Giue care to the King of Heauen,
 pronouncing his Sentence at the last
 Iudgment, *Matth. 25. Depart you Cur-
 sed, Come you Blessed.* That is said to the
 Reprobate, This to the Elect. Heare
 the said King of Heauen againe, *Luc.
 13. Striue to enter by the narrow gate,
 because many, I say to you, shall seeke to
 enter, and shall not be able. But when
 the goodman of the House shall enter in,
 and shut the dore, and you shall begin to
 stand without, and knock at the doore,
 saying: Lord, open vnto vs; and he an-
 swering shall say to you; I know you not
 whence you are; depart from me all you
 Workers of Iniquity. Heare the Pro-
 phet Esay Cap. 26. Let vs haue mercy
 on the impious, and he will not learne
 Iustice; in the land of the Holy he hath
 done*

Torments of Hell. 421
*done wicked things, and he shall not see
 the glory of our Lord.*

To conclude, if the Vision of God
 be promised oly to the cleane of Hart,
 our Lord saying: *Math. 5. Blessed are
 the cleane of Hart, for they shall see
 God;* then followeth it, that those
 who are not cleane of Hart, shall not
 see God: Neither only shall they not
 see God, but neither the City of God,
 which is the supernall Ierusalem,
 fraught with all abundance of Good,
 according to those words of S. Iohn:
*And there shall not enter into it any pol-
 luted thing, nor that doth abomination,
 and maketh a lye. And againe: Blessed
 are they, who wash their stoles in the
 bloud of the Lambe, that their power
 may be in the tree of Lyfe, and they may
 enter by the Gates into the City. With-
 out are doggs, and Sorcerers, the Vn-
 chaste, and murtherers, and seruers of
 Idolls, and euery one that loueth and
 maketh a Lye. Apoc. 21. & 22. To pro-
 ceede: Those Men, who are enthral-
 led to the Loue of Temporall things,
 and who haue not tasted Heauenly
 sweetnes, do litle prize this paine of
 Losse: But such, whose eyes of the
 Mynd are pure and eleuated, and who
 haue*

haue receaved but some smal delibation and feeling of Celestiall affayres, assure theselues that this *Payne of Losse* is far more grievous and insufferable, then any Corporall torments.

Heare I pray you *S. Iohn Chrysostome* discoursing of this poynt in these words, *Hom. 24. in Matth. Qui in gehenna uritur &c. VVho burneth in Hell, wholly loseth the kingdome of Heauen: which payne is doubtlesly greater, then that conflagration of flames can be &c.* I know well, that many do much feare Hell; Neuerthelesse I affirme the losse of that Glory to be far more heavy and insupportable, then the punishment of Hell can be. Yf I cannot demonstrate and proue the truth hereof by speech, it is not to be wondered; For as yet we haue not knowne the beatitude of those Rewards, that thereby we might make a iust proportion of the Infelicity, proceeding from the Losse of them. But this we shall infallibly learne, when experience shall teach vs therein. For then shall the eyes of men be opened, then shall the veyle be drawn away, then shall the wicked with inutterable dolour see, how great the disparity is betweene Goods eternall or supreme, and goods decaying

decaying and temporary. Thus much *S. Chrysostome.* Therefore whiles we cannot learne experimentally, how much the Losse of *Beatitude* doth exceed all corporall punishment, let vs in the meane tyme giue credit to the words of so graue and worthy a man. And when by experience we haue learned, that the burning of the flesh is plainly intollerable, we may then prudently gather and conclude, that the losse of eternall felicity, is (if it be lawfull so to speake) more then intollerable. Therefore whiles the tyme is acceptable, and whiles that losse may be redeemed with the price of teares, let vs not be sparing of profitable teares, for feare that we after doe deplore that losse, but vnprofitably.

2. Another punishment of Hell is *exteriour Darknes*; for thus we read in the Gospell. *Matth. 8. The children of the kingdome shalbe cast out into exteriour darknes.* And againe, it is said of him, who was found without his nuptiall garment: *Cast him into utter darknes.* In like sort, of the seruant who did not multiply his talents: *Cast you out the improfitable seruant into utter darknes; Which very thing Iob seemeth*

424 *An Appendix of the*
 seemeth to signify, when he calleth
 the place of the damned, *A land of*
wisery and darknesse, where is the sha-
dow of death, and no Order, but ever-
lasting horror inhabiteth. Job. 10.
 And the force of Reason seemeth to
 euill the same, since the place of the
 Reprobate is in the Center of the
 Earth, to wit, in a place most discolled
 and remote from the Seates of the
 Blessed; vvhich place is called in the
 Scriptures *Psal. 85. Infernus, the infe-*
riour, or the lower Hell; Cor terra, &
Abyssus, the Hart of the Earth, and an
Abisse. Luc. 8. For since this place is vnder
 the *Superficies* of the Earth cer-
 taine thousand; of myles; it followeth
 that it is not penetrated of the sunne,
 neither receaueth it any light from
 the Moone or the starrs. And although
 there be fyre (and that Corporall) as
 hereafter we will shew: neuerthelesse
 it appeareth from the Sentence of S.
 Basill aboue cited, that that hellish fier
 hath the power of burning, but not of
 shining. And if perhaps some sulphu-
 rious and dusky light be in it, it shall
 serue only to the end, that those mis-
 erable Vvretches shall see (by the help
 of it) part of their Calamities, to wit,
 their

Torments of Hell. 425
 their children, Brethren, and other
 their neere friends (through their
 fault) damned with them: Or also it
 may serue, that they may see the Hor-
 rible faces and visages of the Deuills,
 from whome (if they could) they
 would most willingly auert and turne
 their Eyes.

Now this darknes in Hell is called
Exteriour, or utter Darknes, that it may
 be distinguished from the *interiour*
darknes, which the Vvicked do suffer
 in this life. For now the vicked and
 the Idolatours of this world haue their
 eyes both of mynd and body open to
 behould the felicity of the world, and
 therefore they repute nothing to be
 good, neither do they affect anything,
 but what lyeth open to the senses of
 the flesh: As on the contrary, they
 loath and hate nothing, but the Cala-
 mities and miseries of this life, wholly
 laboring with the strongest bent of
 Endeauour to decline the same. But
 how Eagle-eyed soeuer they are to
 externall and corporall things, they
 are possessed with a Meale-like blind-
 nes to interiour and spiritual matters,
 of which men the Apostle thus trea-
 keth, *Rom. 1. Their foolish hart hath*
 N n bene

426 *An Appendix of the*
beene darkened. And Ephes. 4. That now
you walke not, as also the Gentills do
walke, in the Vanity of their sense; ha-
ving their Vnderstanding obscured with
darknes, alienated from the life of God
by the Ignorance that is in them, be-
cause of the blindnes of their Hart.

Therefore euen as the Reprobate
 haue, during this present tyme, inte-
 riour darknes, and exterior light; so
 in the tyme to come they shall suffer
 exterior darknes, and interior Light;
 I meane not interior light towards
 the knowledge of God, but towards
 their owne Miseries; so as that light
 shall bring to them a greater torment;
 for then they shall vnderstand, that all
 temporalties haue vanished away with
 tyme, and then they shall vndergoe an
 unprofitable and fruitlesse Penance. Of
 which Persons the *VV*iseman thus spea-
 keth *Sap. 9. They repenting, & sighing*
through anguish of spirit, shall say
within themselves: VVe haue therefore
erred from the VVay of Truth, and the
sunne of Iustice hath not shined to vs.
 Therefore the Reprobate shall haue
 interior light, so far forth, as thereby
 they may see and acknowledge their
 Errours; but they shall suffer interior
 darknes,

Torments of Hell.

427

darknes, so as they shall be able to see
 & discern nothing, which may bring
 them any solace, or may in any sort af-
 foord the least ease or lessning of their
 Infelicity.

*VV*hat this torment may be, espe-
 cially to those, who are accustomed to
 please and delight their Eyes with
 lights of thinges; Tobias the elder
 may well testify, who, when the An-
 gell said to him, *Tob. 5. Let Ioy be euer*
unto thee, answered: *Quale gaudium*
mihi erit &c. *VV*hat manner of ioy
 shall be to me, who sit, in darknes, and see
 not the light of Heauen? But if good
 Toby perswaded himselfe, he could not
 be partaker of any Ioy, whiles he re-
 mained blind, vvhath may we conceaue
 of them, who for all Eternity shall lye
 in darknes? They shall looke for light,
 but they shall not see it, neither shall
 they see the rising morning. *VV*hen
 any of vs lyeth alone in the darknes
 of the Night, troubled with some
 sharpe paine, which banisheth all
 sleepe, how long and wearisome see-
 meth all the Night to be? And how
 anxiously do we count the Howeres,
 and expect the end of the night? What
 then do those Miserable Creatures
 Na a suf-

428 *An Appendix of the*
 suffer, who are allured, they shal watch
 in euerlasting darknes and dolours, &
 shall neuer find any Consolation.

3. But now in this next place, what
 shall we say of the torment of Fyer,
 which is the *third payne* of the dam-
 ned? That the Wicked shall suffer a
 horrible punishment of perpetuall
 fier, the Scripture is so plentifull in
 prooffe, (and this so euident & cleare)
 as that no euasion can be excogitated
 against the said diuine Authorities, S.
John Baptist speaking of Christ, thus
 sayth, *Matth. 3. Whose fanne is in his*
hand, and he will gather his wheate in-
to the barme, but the chaffe he will burne
with vnquencheable fier. And Christ
 himselfe speaking of the darnell or
 Cocle in Corne, to wit of sinners, saith:
Cast them into the furnace of fire. And
 againe: *Get you away from me (you*
cursed) into euerlasting fyre, which was
prepared for the Deuill and his Angells.
Matth. 25. And further our Lord saith:
It is good for thee to enter into euerla-
sting life, lame, rather then hauing two
feete, to be cast into the hell of vnquen-
chable fyre. *Mar. 9.* Also in *Luke cap.*
3. *Euery tree, that yieldeth not good*
fruite, shalbe cut downe, and cast into the

Torments of Hell. 429

the fire. To conclude our Lord in S. *John*
 sayth. *If any abide not in me, he shall be*
cast forth as a branch, and shall wither,
and they shall gather him up, and cast
him into the fyer, and he burneth. *Ioan.*
15. And accordingly we thus read in
 the *Apocalyps, cap. 20.* *He that was not*
found written in the booke of life, was
cast into the lake of fyar. And therea-
 litle after: *To the fearefull and incre-*
dulous, and execrable, and murtherers,
and fornicatours, and sorcerers, and i-
dolaters, and all Lyars, their part shalbe
in the lake, burning with fier and brim-
stone, which is the second death. *Apo. 21.*
 Therefore touching the punishment
 of Fyer there can be no doubt.

Neither are we here to coniecture,
 that the fyre of Hell is a fyre only Me-
 taphoricall, or spirituall, because it is
 prepared for the Deuill and his An-
 gels, as we read in S. *Mathew*; For S.
 Gregory affirmeth in direct words, that
 fyre to be corporall, and hereafter to
 burne the Bodies with the spirits. The
 same is vnanimously taught in the
 Schoole of the deuines. Now how spi-
 rits can be tormented and afflicted by
 corporall fyre, is a large disputation;
 though S. *Austin* solueth this doubt in
 one

430 *An Appendix of the*
 one Word, when he writeth, that it is
 performed by a wonderfull, yet true
 manner, l. 22. de Ciuit. cap. 10. Which
 same answer may serue, if any ouer,
 curiously should demaünd, from whence
 this continuall fyre doth receaue its
 nourishment and supply, and how are
 the bodies of the Reprobate, euer
 burning, and yet neuer finally consu-
 med? That all these things are accom-
 plished by wöderfull, yet true meanes,
 the Catholike Church belieueth, and
 securely belieueth, because he, that
 doth this, is *Omnipotent*, and who first
 reuealed it, is *Infinite Wisdome* it selfe,
 and the *first Truth*. But these things
 omitted, it is more incumbent vpon
 vs, most attentiuely to thinke, what a
 punishment it wilbe for a mans Body
 (truly indued with the sense of fee-
 ling) to be tormented with sulphu-
 rious fyre, and extremity of dolour,
 and yet neuer to be consumed, That
 thus, in whose Will sinne would ne-
 uer haue an End, in his soule and flesh
 torments shall neuer haue an End.

There are many punishments in-
 vented by Men; but not any more
 sharpe, more vehement, more insuffer-
 able then fyre, And as there is no
 torment,

Torments of Hell. 431

torment, which tortureth more cruel-
 ly, and more intollerably then fyre; so
 there is none, which sooner consu-
 meth, and ceaseth to afflict then fyre.
 In what lamentable plight then are
 those poore Wretches, who are tor-
 mented with Fyre, which most intol-
 lerably and most cruelly doth burne,
 and yet shall neuer cease to burne?
 Certainly if these points were atten-
 tiuely considered, and withall firmly
 believed, no man, who is guilty of
 mortall sinne, could refraine from la-
 mentation and teares. I would to God,
 at least, that those who are touched
 with the guilty Conscience of their
 Crimes, would ponder againe and a-
 gaine those words of *Esay*, as spoken
 to themselves by the Spirit of God:
VVhich of you can dwell with deuouring
fyre? VVhich of you shall dwell with
ouerlasting burnings? Isa. 35. As if the
 Prophet would say to sinners: Do not
 take vpon you a burden, which you are
 not able to beare: make triall, if you be
 able to dwell with deuouring fyre:
 stretch out your hand into the fyer, &
 see how long you can endure the bur-
 ning thereof. And if you be not of a-
 bility to suffer it for the space but of
 one

one hower; how then can you be able to dwell with euerlasting fyres and ardours? Keepe therefore your hart from wicked Concupiscences, bridle your tongue from ill Words, with draw your hand from euill Works; & if you haue already sinned in hart, word or worke, wash your sinnes away with teares, confession, Fasting, and Almes-deeds; for this is the way of escaping the deuouring fyre, and auoyding of euerlasting Ardours.

4. There followeth the Fourth Paine of Hel; to wit, a gnawing VVorme; which worme Esay the Prophet, and S. Marke the Euangelist do reckon vp among the other torments of Hell. Esay his words are these, *ca. 66. Their worme shall not dye, and their fyre shall not be extinguished.* VVhich sentence our Lord disputing in S. Marke *cap. 9.* of the Paynes of Hell, doth thrice repeate, saying: *VVhere the worme dieth not, and the fyre is not extinguished.* And truly S. Basill affirmeth, that this VVorme is to be Corporall; to wit, a kind of worme casting out venome, & deuouring the flesh, insatiably eating without saturity, & through gnawing causeth intollerable paynes. Notwith-

standing

standing S. Austin with more probability teacheth, that the fyre which is not extinguished, belongeth to the Body, and the Worme which dyeth not, appertaines to the Soule; which Sentence the Deuines do commonly follow. Therefore this Worme which neuer dyeth, is a guilty Conscience of sinne, which as a mad and raging dog, is euer barking, and as a venomous worme, euer gnawing. For it alwayes callerh to mind, how imprudently and foolishly a mā hath carryed himselfe, by losing the kingdome of Heauen, for the gaine of some most base and earthly Pleasure; and by buying the most sordid, and short delight of the flesh, with the price of suffering the intollerable torments of Hell.

Truly here in this life, we do mitigate, and as it were ease the like reprehension of a barking Conscience, by seuerall meanes, as one while by sleeping, another while by reading, or doing of some other Worke: But in Hell, where there shalbe no rest of sleepe, no reading, no operation or working, that worme of Conscience both day and night, without any intermission, shal gnaw the very bowells

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An Appendix of the
of the soule: and the soule shall euen
freragaint it selfe, euen withering a-
way, without finding any ease, or re-
pote. For thus shall those wicked sou-
les say, and discourse with themselves:
O that goulden tyme now is past, and
shall neuer returne. O blynd fooles, that
we were! VVho hath thus deprived us of
all Vnderstanding? Who hath closed our
eyes! Who hath shut vp and stopped our
eares, so as we did neuer once thinke of
these present paines and torments? And
yet there haue not men beene wanting,
who haue admonished vs both by their
publike, & priuate exhortations. What
do those thinges, which the deceitfull
World did afford and proffer, now ad-
uantage vs, that for them we shoulde
prouoke so terrible a God to wrath and
indignation? But if the VVorld had pro-
ffered vs Kingdomes, and Empyres, ac-
companied with all Affluency, Riches,
and Delectations, and that it had beene
lawfull for vs to haue enioyed them
for the space of many thousands of yea-
res, could the fruition of all this stand
in any equall ballance with these our
paines, and torments, which are to en-
dure for all Eternity? O no. Seing then,
no Kingdomes and Empyres to conti-

oue any long tyme, but only are empty
shadows of a most bitter and short Plea-
sure the world hath afforded vs, who
hath thus cruelly enchanted and be-
witched vs, that we should neuer till
this present cast an eye vpon our most
Calamitous state, but euer reiect and
sleight the wholesome counsell and ad-
uise giuen to vs by others? These and
the like words shall those wretched
Cattifes (whose worms shall not dye,
nor fyre be extinguished) breath out,
and repeate againe and againe, but
without any ease, or least mitigation.

3. The Fift Payne of Hell, are
those Bonds, with the which the Re-
probat being fast tyed & shackled, can-
not moue themselves; for thus we re-
member our Lord speaking in the
Gospell of that man, who was found
without his wedding garment, to say:
Bind him hand and foot, and cast him
into utter darknes. Matth. 22. And the
same thing doth the Apostle S. Iude
write in his Epistle, of the wicked An-
gells, when he sayth: The Angels which
kept not their Principality, he hath re-
serued vnder darknes in eternall bon-
des. This tying, or binding of hands
and feete signifieth no other thing,

but that the Reprobate in Hell shall not haue faculty and power to walke or moue whither they will, but shall for euer remayne in one, and the same place. And certainly if liberty were giuen to the Inhabitants of Hel to rest, and be eased of their torments, it were perhaps tollerable still to remaine, and stay in one place; but when they shalbe on ech syde pricked with the bitings of wormes, and tormented with the flames, of Fyre, it shalbe most insupportable to them, when they see they cannot stir or moue a hand or foote. What paines do sicke men endure, when they are vexed with but burning feuers, and cannot moue themselves? How cruell a torment did the impiety of the Gentils excogitate, vhen they did expose *Marcus Arsenius* the Martyr, fast bound naked to the sunne, being annointed all ouer with honny, and his hands tyed that so the bitings of the VVaspes and the flies (the which he could neither by remouing out of his place, nor with his hands driue away) might more afflict him? |

S. Gregory Nazianzen orat. 1. in Julian. relateth this passage, to shew, how

how far the subtilty and craft of the Deuill did extend it selfe in torturing of Martyrs. But the shortnes of the tyme, in which he was forced to endure this vexation, and the eternity of ioy, which he was after to haue in Heauen, did comfort this Martyr. And perhaps that saying of the Apostle among his paines might occur vnto his mind: *This our Tribulation, which for the present is momentary and light, worketh aboue measure exceedingly an eternall weight of Glory in vs. 2. Cor. 4.* But (alas) the miserable soules in Hell, who are to be bewayled with a whole fountaine of teares, and whom their owne wickednes hath thrust and detrudd into that vnforgotten Place, being bound hand and foote, and set open to the bitings of the wormes, and to the incendious fyrebrands, can neither driue away the VVormes, nor put by the Heate; nor procure any relaxation of those torments (much lesse any comfort,) and this for all Eternity.

6. The sixth torment of the damned shalbe the Society and daily accompanying of the Deuill and his Angells. For thus doth our Sauour speake in the

Ghospell: *Matth. 25. Get you away from me (you cursed) into everlasting fyre, which was prepared for the Deuill, and his Angells. The which thing we also read in the Apocalyps cap. 20. the words are these: And the Deuill, which seduced them, was cast into a lake of fyre and brimstone, where both the Beast and the false Prophet shalbe tormented day and night. And a litle after is added, that all those are to be sent to that Lake of fyre and brimstone, vvhich are not writtē in the Booke of Life. Neither only the sacred Scripture (which alone were sufficient) but also the holy Fathers do vnanimously teach the same, to wit, S. Basill, S. Austin, S. Bernard and many others. Now how great a punishment it is, for euer to remayne, & dwell with most cruell Enemyes, who do persecute mankind with such a deadly hate, and who for their Hate and Malice are compared in the Scriptures to Lyons, Dragons, Serpents, and Basilisks, it is easy to iudge. It is a great part of the felicity of the Saints, to be daily conuersant and in the company of the holy Angels, who are many in number, friends among themselves, and shynning with the*

the splendour of all wisdom and vertue. Therefore by the same reason it shalbe no small vnfortunatnes, and misery of the Reprobate, continually to remaine in the company and sight of vncleane Spirits, who are many, enemies to man, and most deformed and vgly.

7. 8. VVherefore it is no wonder, if the VVicked in the lowest depth of Hell do daily weepe, and gnash with their teeth; the which are the two last paines of the damned, according to the words of our Lord: *The Children of the kingdom shalbe cast out into exteriour darknes, there shalbe weeping and gnashing of teeth. And againe: Depart from me all you workers of Iniquity; there shalbe weeping and gnashing of teeth. And more: Those that worke iniquity, he shall cast into the furnace of fyre, there shalbe weeping and gnashing of teeth. And yet more: Bind him hand and foot, and cast him into utter darknes, there shalbe weeping and gnashing of teeth. To conclude in another place we thus reade: The vnprofitable seruant cast you out into utter darknesse; there shalbe weeping and gnashing of teeth.*

Not without iust cause did our Lord so often repeat this sentence; to wit, that by the frequent iteration thereof, as a most wholesome verity it might be more firmly printed in the hart of Men. Since continuall weeping and eueralasting gnashing of the teeth, do (as it were in an Epilogue, and closure of all) containe and comprehend all the torments of Hell. For weeping discouereth dolour or griefe, and gnashing of the teeth sheweth horror: both which do rise from the losse of Beatitude, from the broyling fyre, from the gnawing & Vorme, from a darksome Prison, and to conclude from the cohabitation of infernall Beasts. Therefore the Reprobate, who here on earth will not bewayle their sinnes but for a short tyme, shall hereafter inconsolably bewayle them for all eternity: And because they would not haue a horror of offending their Creatour in this World, as they ought to haue had; they shall haue in Hell a perpetuall Horror of the incredible acerbitie of their paines. The Apostle did cry out: *It is horrible to fall into the hands of the liuing God. Hebr. 10.* but they were before deafe to this voyce,
 now

now they shall testify the truth of it, with the gnashing of their teeth.

All these things are written for our good, who yet are in the vway of Heauen, or Hell. Those wretches who are arriued at their End, can haue no hope of health, though they should equall the waters of the mayne Ocean, with teares of Pennance. Wherefore O Christian soule) now vse the price and worth of Teares, whiles they are of force, and whiles they are acceptable to our Lord God. *Do not expect and paye for tyme, since Time will not waite for thee.* Obserue, how many are carried and snatched away to Hell, through sudden death, who if they would haue bewailed and lamented their sinnes, and haue had a horror of Hell when tyme was, they should not haue beene at this present in that place, where weeping and gnashing of teeth, (that is, eueralasting Horror) both inhabitate and dwell.

FINIS.

